The Nation.

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The Week.

THE present plight of the New York Democrats recalls what seemed to Burke the appalling thing about the ruin wrought in France a hundred years ago —namely, that it was the work of "men of mean or secondary capacity." At the hands of some splendid though depraved genius, such a wreck of government might have been accepted with better grace. But to see vulgar and sordid mediocrity or stupidity laying waste the fair national inheritance was the crowning disaster of all. In much the same way do self-respecting Democrats contemplate the performances of the Saratoga sans-culottes. They could have pardoned some stroke of brilliant wickedness, but such blind and stupid blundering is hard to bear. Yet, after all, it is but the logical result of Democratic methods and management in this State for the past ten years. More and more have the Democrats of character and ability been thrust out of the party councils and the posts of honor awarded to the men of mean or secondary capacity, and character worse than secondary. So when the leaders came to a desperate turn, where a candidate of another cast was plainly needed, and began to scour the State for such a man, they could not find him. All of that kind they had carefully killed off. So nothing was left but for political stupidity to apotheosize itself.

Judge Gaynor is reported to have said that "his inclination would be to do almost anything to help Senator Hill, because his recent development in the Senate satisfies everybody that he is a very able man." This is a somewhat Delphic utterance, but it is capable of interpretations which, we trust, Judge Gaynor, for his own sake, will promptly repudiate. To help everybody who shows himself an "able man" would land the best of us in moral quagmires of amazing depth. Benedict Arnold, Aaron Burr, and William M. Tweed were very able men, but few respectable citizens would on that account have agreed to aid them in their enterprises. In fact, the abler a man is, the more attention we need to give to his character and designs. "Do anything to help me" was probably the very thing Hill said to Maynard before he charged him with the duty of stealing the election returns; and we should have thought that this would have impressed a man in Judge Gaynor's position with the need of carefulness in making Hill offers of assistance. Since the Maynard affair, which was not a mistake committed in haste, and which Hill afterward defended on the stump, alliance with Hill even for purposes which he reveals ought to be discreditable. To promise assistance in unknown purposes ought for a respectable man to be impossible. Therefore Judge Gaynor may rest assured that his "inclination" to help Hill is a suggestion of the enemy of souls, a prompting of the carnal heart which he should promptly repress and cast out. We all feel such inclinations now and then. The devil takes us all up every now and then to mountain-tops, and promises us everything we see if we will only fall down and worship him. Happy is the man who knows how to refuse him every time.

The decision of the Republicans of the Constitutional Convention to submit the apportionment and canal amendments separately, and all the other amendments in a body, is a serious blow to Mr. Hill's candidacy. If all the amendments had been submitted in a body, Mr. Hill could have appealed to Democratic partisanship to defeat the whole batch as containing a menace to the party, and in this way he might have rallied many unwilling voters to his support. But with apportionment standing alone on its merits, it will be impossible to make an issue of it for general party purposes. When we come to examine the thirty-one amendments which are to be accepted or rejected in a body, we find that, with the single exception of the one on the subject of prison labor, none of them is objectionable and most of them are extremely desirable. The prison-labor amendment is utterly indefensible. A more objectionable principle to embody in the constitution of a State it would be difficult to mention, but when the worst view possible is taken of it, the fact remains that the same principle prevails at present in our prisons, and that there will be little accomplished by its adoption in the constitution save to make any change impossible without constitutional amendment. Bad as this would be, it does not strike us as bad enough to justify the rejection of the other amendments. The list of the desirable changes is a very impressive one. It includes separate elections, the application of the merit system to the civil service of the State, the extension of the period of citizenship previous to election from ten to ninety days, forest preservation, the prohibition of railway passes for public officials, the prohibition of pool-selling, and the judiciary, education, and charities articles. Separate elections alone constitute so imperative a reform that it would be advisable, in our opinion, to accept the whole list in order to secure that change.

The *Tribune* printed on Monday last interviews with the heads of thirty-five business houses of prominence in this city, and every one of them reports a marked and rapid improvement in business of every sort. All make this statement without reservations of any sort, and some do not hesitate to ascribe it in terms to the new tariff. The *Tribune's* headings are: "Business Improving—The Outlook Encouraging—Extensive Preparations to Meet the Growing Trade," etc. Now the *Tribune* during the summer distinctly denounced talk of this sort as unpatriotic, and the editorial page does not countenance it. The writer of the "Money and Business" article says:

> "Financial and trade-papers all record a distinct reaction in business, though differing as to its extent and nature. Some express the opinion that the recent improvement has culminated; others that a renewed and larger advance may be expected later. But the *Tribune* weeks ago described the increase as like the flood which follows the breaking of a dam, giving no indication of lasting increase in the volume of the current."

This is really the proper way for a high-tariff man to look at it. To say that business is permanently improving, and that "the outlook is encouraging," is distinct disloyalty to the party, and extremely un-American. What a protectionist should say is, that "the dam has broken," and the trouble will be renewed by and by. We are, however, puzzled by the fact that, according to the *Tribune*, the dam broke "weeks ago." Should not the torrent, then, have passed by by this time? The pessimism of the *Tribune's* editorial position also shows that pessimism is not always un-American. The Good American differs from the Bad American in knowing when to be pessimistic. The Bad American is nearly always pessimistic about the wrong things, and at the wrong time.

We notice also a good many advertisements, like John Wanamaker's, announcing cheap goods, as a consequence of the new tariff, and asking people to buy them because they are cheap. These advertisements should be addressed to Democrats alone. Republicans cannot possibly countenance cheapness of any description. That "a cheap coat makes a cheap man," we know from one of the highest Republican authorities, and Senator Lodge and other eminent Republicans have distinctly denounced cheapness as an English device. And what are they rejoicing over in England to-day? Why, they will under the new tariff be able to sell their cheap goods in our markets. It seems to us the Republican journals can hardly

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warn their readers too strongly against this flood of corruption with which we are now threatened. The youth of the country are now all being tempted by undisguised offers of cheap pantaloons. Many a boy will undoubtedly date his moral decline from the purchase of the first cheap pair.

The Portland *Oregonian* contends that wool-growing in this country is "doomed to practical extinction." It thinks that mutton sheep may survive, at all events till they are killed. Yet it may turn out that the land and pasturage now applied to wool-growing will be hereafter used for something more profitable to the nation. The only object of wool-growing is to have wool, as the only object of mutton-growing is to have mutton. We do not produce sheep for their beautiful eyes. The art of having wool is superior to the art of growing it. This is a shocking idea to many people, we know, but they will get reconciled to it, doubtless, in the course of a few years. There is nothing so good as an experiment to test the truth of any proposition. It was proved in England that free wool did not stop wool-growing in that country, although the contrary was predicted and believed. The trouble about wool-growing in Ohio has been that the price of land was too high, not that wool was too low. Yet it will always be profitable for farmers to keep a certain number of sheep to consume odds and ends that would otherwise be wasted. The only unprofitable branch of the business will be the using of land worth $50 an acre to produce something worth at the rate of only $25 per acre.

The decision of the United States Circuit Court of Appeals modifying Judge Jenkins's strike order will be generally acquiesced in. The order of Judge Jenkins was an injunction to restrain the employees of the Northern Pacific Railroad from "so quitting the service of the receivers, with or without notice, as to cripple the property or prevent or hinder the operation of the road." It was perfectly certain from the beginning that this order could not stand, because it was an infraction of personal freedom. Nevertheless, there was a general desire to have the case argued out in the higher courts instead of being made a political issue in Congress, in order to see what, if any, restraints the common law laid on the employees of a quasi-public corporation. It had been decided before that a crew could not abandon a train between stations, to the inconvenience and distress of passengers or the loss of perishable goods. In such a case there was a public duty to be performed. How far would this principle extend? Were the relations between a solvent corporation and its employees different from those between a receiver of an insolvent one and its employees? These and other questions gave importance to the expected decision. The Circuit Court of Appeals has not decided any more questions than were necessary. It holds that the employees of a railway may quit work either singly or *en masse*, and that they may confer together in order to secure simultaneous quitting. As long as their acts are peaceable the law will sustain them, but violence and intimidation will not be tolerated. The rules which apply to a solvent railway apply equally to an insolvent one. This decision is in harmony with the principles of free government, and is much more rational than an impeachment of Judge Jenkins would have been, which was proposed by certain hotheads in Congress. Perhaps Judge Jenkins's decision was beneficial on the whole to the men, in the way of giving them time for reflection and cool judgment, but the doctrine upon which it was based has no place in American polity.

The defeat of Mr. Breckinridge was not the only notable triumph of the recent Kentucky primaries. In the Louisville district Edward J. McDermott, a young lawyer of high standing, excellent character, and proved capacity for public affairs, was nominated over Congressman Carruth and one other candidate by a plurality of nearly 2,500 votes. Mr. McDermott made his campaign for the nomination without the aid of a single daily newspaper, and also without the aid of either spoils or friendship for the spoils doctrine, for he had a conspicuous record as a civil-service reformer. The defeat of Mr. Carruth was most significant in this respect, for almost his last act in the closing days of the late session was a bitter attack upon the Civil-Service Commission. The vote polled at the primaries, which in Kentucky are conducted exactly like an election, was about 75 per cent. of the total registered Democratic vote. Under the registry law every voter gives his politics when he registers his name, and is so designated on the list. As the Democratic majority in the Louisville district is from 5,000 to 7,000, there is no doubt of Mr. McDermott's election. He will be a distinct gain to the forces for honest and intelligent government in Washington.

The Populists in Kansas are fast being overwhelmed in a storm of ridicule. The disclosures about their use of passes are most comical. They came into power denouncing the old parties for their subserviency to the railroads, and now their leaders are found to have been the greediest set of beggars for favors ever known. Moreover, they are ready to lie and cheat in order to "beat" the railroads out of rides. The State auditor has had his pass taken away because he added an "s" to his name when his wife went on a journey, and erased the letter when he wanted to use it himself. The attorney-general had a pass which was not transferable, and a conductor found a judge riding on it in the southern part of the State the other day. The attorney-general thinks that "there is no use in making a fuss about a little thing like that"; but these revelations cannot fail to increase the disgust of the people with the whole Populist crew. They seem to be the cheapest lot of politicians ever thrown to the surface by a "tidal wave."

The tendency towards a common election day in November has brought about uniformity in all the Northern States except Rhode Island, which still clings to April as the time for choosing State officers; Oregon, June; and Maine and Vermont, September. The proportion is somewhat larger in the South, where Louisiana elects in April, Alabama in August, Arkansas in September, and Georgia and Florida in October. The force of tradition seems to be the principal element which operates to maintain the old system in the North, reinforced in the case of Maine by the desire of the Republican politicians to make their State prominent and give a "favorite son" a boom for the Presidency by rolling up a great majority in September for its "moral effect" upon the national elections two months later. The Southern States have had a special motive for separate elections in the desire to remove the voting for State officers from possible interference by federal officials, serving under the old election laws, at the same polls where the people vote for Congressmen and Presidential electors. Now that these laws have been repealed, the expense of an extra election is likely to incline the people to abolish the system and fall in with the prevailing tendency.

It is refreshing to find the faculty of a university at last discovering and confessing that hazing hurts its reputation and retards its progress. The freshman class of Princeton is smaller this fall than last, and both President Patton and Dean Murray admit that this is due in part to the hazing outrages of recent years. The dean says that he has heard of a number of cases in which parents have decided to send their sons elsewhere solely on account of hazing, and the toleration of the practice has also operated in instances which are known as a check upon the generosity of those who contemplated giving money to the institution. The faculty are now agreed that hazing "must go," and the students have also voted unani-

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mously to sustain them. Cornell also opens the year with a reduced entering class; and the authorities at Ithaca are not behind those at Princeton in recognizing the cause and the cure of their malady. The new chancellor at Syracuse University announced at the beginning of the term that the attitude of the institution was squarely against hazing, that men guilty of it would be expelled, and that "if the law of the State takes hold of you, I would be glad to assist in punishing that ancient form of barbarism." The practice would not have survived so long if faculties everywhere had taken such a stand as this. The great trouble has been that in too many cases the students felt that their performances were winked at by the authorities. An appeal to their manliness will seldom fail. The traditional rush of "Bloody Monday" at Harvard was done away with this week through such an appeal to the two lower classes by the faculty, who announced that the students would be put entirely on their honor and that police interference would not be invoked.

Congressman Harter says that he cannot take part in the political campaign in Ohio this year, since the Democratic platform has declared for the free coinage of silver at the ratio of 16 to 1. This policy, if carried out, would be disastrous to the business of the country, and especially to wage workers; and Mr. Harter says that he can have no share in bringing such misery upon his fellow-citizens. His decision is highly creditable. What the Democrats in Ohio need is a good beating, and for this the rods are already in pickle. The Republicans of Ohio are only a shade better, but in this matter shades count.

M. de Foville, in an article in the *Économiste Français* on the production of gold, says that the yield in the last eighteen years has amounted to $2,040,000,000. It was larger in 1893 than it has ever been in any one year. This shows, he says, "that the production of gold has never been so rapid as it is. At no time in the economic history of civilized peoples, has the gold yield ever been what it is now." Of course, the effect of this on the bimetallic controversy is simply crushing, but it will not raise the character of gold in the eyes of thinking men. It will justify the bad opinion of the metal which its conduct during our war and since then has produced among our people. It is quite evident now that it lay still in the mines until it got a large number of thinkers to commit themselves soul and body to silver, and is now rushing out simply to mortify them. A metal that does this, we feel bound to admit, deserves little consideration at our hands, and is certainly not entitled to an honorable place in our currency. Trickiness and subterfuge are as little creditable to metals as to men. Silver behaved very differently. It came out as well as it could, without delay or deceit. Its antipathy to gold is, in fact, fully justified by what we are now witnessing. The gold-bugs will doubtless chuckle, but we do not envy them their victory. They may line their purses with the new gold, but the poor man with honest, modest, silver in his pocket will have most reason to boast.

M. Leroy Beaulieu makes a very ill-natured point on the bimetallists in the last *Journal des Économistes*. He says they want an international agreement to fix a common value for silver coins. But, he adds, the Congress which did this would accomplish only the tenth part of its task, for it would as well have to fix the discount on the paper money which so many nations are now using instead of silver and gold. The current money of Russia, Austria, Italy, Spain, and Portugal, to say nothing of Greece and the Argentine Republic, is legal-tender paper, which has in all these countries a discount ranging from 11 to 250 per cent. These would all agree to give silver any value we please, because they never use it. But to make the standard of value the same in all countries we should have to bind them to keep up the value of their paper, or get control in some manner of their printing-presses. It would do us little good to have them fix the value of silver in relation to gold if they kept on issuing depreciated paper. He suggests, instead of the bimetallic chimera, a general international convention for the unification of the coinage—that is, the issue by all nations of gold coins of the same weight and fineness which would circulate everywhere. For silver he would make no provision at all, but another French writer, in an article in the *Revue des Deux Mondes*, suggests a universal silver dollar and free coinage. There can be little doubt that the tendency of the whole democratic world is in the direction of the free unlimited coinage of both metals, without legal tender, or legal ratio. Then everybody can deal in whichever metal he pleases; the "gold bug" will disappear, and the poor man can have his "cheap money"—which he will not want, however.

The French protectionists are now very much in the position that ours would have been in if they had carried the election of 1892 and had had to explain the business depression with a high tariff still in the hands of its friends. Protection has had free course in France and been glorified, yet foreign commerce has fallen off disastrously, factories have been shut up, and wages reduced just as if a tariff-wrecking party had got the upper hand. A late bulletin of the French Labor Bureau presents a lamentable picture of the woes that have overtaken French industry. Of the butchers in the Department of the Seine, 40 per cent. are out of work; 17 per cent. of hatters are idle; 25 per cent. of the metal workers in the Department of the Nord have no work; 33 per cent. of the operatives in the woollen mills of La Marne are locked out, and so on through a portentous list. Now what does the French McKinley, M. Méline, say to this? Just what his noble American brother would have said under like circumstances—that is, he calls for more protection. The duties he had put on were high enough for the time, but the wicked foreigners had got around them, and now they have ceased to be "adequate" and must be shoved up a few more notches. But there are signs that this sort of talk is becoming wearisome in France also. There is already a powerful movement to restore reciprocity with Switzerland, and in many other ways the free-traders see cause for encouragement.

The full text of the new Anglo-Japanese treaty is published in the *Japan Mail* of September 1. It is drawn on the general lines of a treaty of reciprocal amity, commerce, and navigation, and the jurisdiction of British courts in Japan, together with "all the exceptional privileges, exemptions, and immunities enjoyed by British subjects" in that country, is to be wholly abandoned. The treaty is not to go into effect, however, until after five years. This delay is but proper in view of the fact that the codification of Japanese law is not yet completed; it also gives British residents fair warning of what is coming and an opportunity to remove from Japanese jurisdiction if they choose. A protocol includes an agreement on the part of Japan to join the International Conventions for the Protection of Industrial Property and Copyright, and a schedule of tariff rates on the principal articles of Japanese importation, no duty being higher than 15 per cent. ad valorem. The *Mail* reports the native press and political leaders to be well pleased with this recognition of Japan's right to treat on equal terms with civilized Powers, and to be confident that England's example will speedily be followed by other nations. This would seem inevitable. But the "Old Resident" is already lifting up his voice in protest against being left to the tender mercies of native police and judges, and a like plaint will doubtless be heard from Americans in Japan when their turn comes.

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THE NOMINATION OF HILL.

THE nomination of David B. Hill for Governor of New York at once makes straight the paths of all sorts and conditions of men. Nobody need be in any doubt as to the call of duty in the coming campaign. Usually there are complications and hesitations growing out of the mixture of local, State, and national interests on one and the same ticket. There was fear of such complications in the election of city officers this fall. If, for example, Mr. Gaynor had been nominated for Governor, he would have received the support of most if not all of the Independents, and of many Republicans, whose admiration of his course in sending Boss McKane to State prison would have found expression in this "off year" by a silent vote. This would have created a diversion and a contrariety of aims in the councils of the Committee of Seventy, and perhaps have prevented the nomination of a union anti-Tammany ticket in this city. Moreover, if a colorless candidate like John Boyd Thacher had been nominated, the Democrats represented by ex-Secretary Fairchild and Edward M. Shepard, F. R. Coudert, etc., would have been thrown into doubt. It would not have been possible for them all to go one way, because there would have been honest differences of opinion among them. There can hardly be such differences now. In a word, the nomination of Hill makes a sharp and clean division between the vicious and reckless element which supported Maynard last year, and the decent people who buried him under a hundred thousand majority.

It is well known that Maynard was a tool in the hands of Hill; that Hill devised the job of stealing the State Senate by a criminal suppression of the returns of the election in Dutchess County, and that after the crime had been committed and the proceeds pocketed, he caused poor Mr. Flower to appoint Maynard a judge of the Court of Appeals, and that he also caused the poor Democratic party to nominate him for the same office and get itself "snowed under" by the votes of an indignant people. Thus the impudence and fatuity of the Democratic party in nominating this man for Governor of the State surpass belief. Such an act can be explained only on the hypothesis that the party organization in New York is thoroughly depraved; that it is a menace to society, and that no truce or peace with it or its leader is possible.

A glance at Mr. Hill's course since he became Senator is important as showing what sort of claims he has on Democrats on mere party grounds. The only issue of any importance in the last session of Congress was the tariff bill. This bill was a fulfilment, as nearly as circumstances permitted, of the pledge made at Chicago when Mr. Cleveland was nominated. There was, in fact, no other issue in the Presidential campaign that people cared anything about. The fate of the party depended on the passing of some bill looking to tariff reform. What did Mr. Hill do to promote those paramount party interests? He was against the whole bill from first to last, and was so pronounced in his opposition to it that his party associates finally dropped him, and left his name off the list when they called the last caucus on that bill. The belief was freely expressed, moreover, that it was not opposition to the income tax which led to this singular procedure, but the interests of the Sugar Trust, whose purposes would have been best served, not by passing the Gorman-Brice tariff, but by killing the whole bill and leaving the McKinley tariff in force. This affords a rational explanation of Hill's tortuous policy. At all events he ran directly counter to the declared Democratic policy, and therefore has no claims upon the support of Democrats on the score of party fealty.

We consider Mr. Hill the most dangerous man in American public life. He is a "dare-devil," and delights to be considered such. He is attractive to Tammany Hall and to all the bosses and bad elements of society generally, because he represents what they all aim at and strive for. Looking back at the line of Democratic leaders in New York, where do we find his likeness? Where is his place in the list with Van Buren, Marcy, Wright, Seymour, Tilden, Cleveland? The mark of all these men is found in benefits to the State. They all had ambitions. They had their battles, their friends and their enemies; yet the candid judgment of to-day acknowledges that each and all of them had just claims to statesmanship. What has David B. Hill done or aimed to do that entitles him to a place in their company? The people of New York owe it to themselves to put an end to his unprincipled career and bad example. That they will do so in the coming election we have not the least doubt. The majority against him ought to be larger than that against Maynard, because he was the principal where Maynard was only the puppet and the tool. The salvation of this State lies in that large floating vote which generally on election day saves both parties from the discredit which so-called leaders are constantly trying to bring upon them. The great cause of truth and honesty seldom appeals to them in vain, and it will not do so in November. Hill will get his quietus almost as impressively as if he got it in the Oyer and Terminer.

OBJECT-LESSONS IN MACHINE POLITICS.

WITH the easing of the tariff question there is a chance for civil-service reform to get a hearing again. As long as the war and its sequelæ were upon us, we could not leave off saving the country long enough to prevent the spoilsmen from making it corrupt; and the great gains that were made before the tariff issue reached its partisan intensity and culmination have been held only with difficulty, and scarcely improved upon at all, while the public attention has been absorbed by other questions. Professional politicians, whether in protectionist or low-tariff livery, have not been so wrapped up in argument these seven years past as to forget the good things going in the way of offices. Pickpocket-fashion, they have fixed the people's gaze upon the tariff dispute, upon which they would have us suppose that their own souls were concentrated entire, and have improved the occasion to relieve us deftly of our valuables. It must be admitted that political machines of unparalleled insolence and offensiveness have been built up while the public has been thinking only of voting the tariff down or up. With political rogues ceasing to fall out so violently over the tariff, however, as it now seems certain that they will, honest men may look about them again, and some astonishing object-lessons in machine politics will they see if they do.

This State and its present political campaign furnish two of the most astonishing of them. In one party we behold the spectacle of a machine running away with its party, and in the other a machine running away with its own creator and boss. The mass of New York Republicans were unmistakably and honestly desirous of escaping from Boss Platt this year. The symptoms of revolt against his humiliating and disastrous rule were too numerous and genuine to leave any doubt on that score. But the terrible handicap of a party fighting its own machine again did the business, and Platt had his way as before, not even trying to fool the party, this time, into thinking it was self-governing. He made a respectable nomination for Governor, it is true, far more respectable, there is no manner of doubt, than he would have made had he seen what a walkover his adversaries would prepare for him. But he just as truly flouted and thwarted his party as if he had nominated Belden.

Boss Hill, on the other hand, set out, or professed to set out, to make his machine do two things. One was to discard some of its cogs and wheels, and take in others that did not properly belong to it. The other was to affect an enthusiasm for some candidate not of the machine type. But neither thing would it do. It would run no risk of infecting itself by taking in respectable men. It would feign no admiration for a leader of higher grade than its own. That would be to worship false gods. So it broke over

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all bounds and insisted upon nominating the great boss himself. If he could have prevented this, at least he appeared not to be able to prevent it, and that is the same thing as far as an exhibition of the machine doing its perfect work is concerned.

Another full flower of the spoils system was seen blooming in the Seventh Congressional District of Massachusetts last week. The Democrats of that district had elected a reformer in 1892. They had taken him because he was a reformer, and because he was in sharp contrast with the spoilsman whom the Republicans had nominated. They took William Everett at his word, but what was their horror to find, after the election, that he was taking them at their word! They had declared in favor of civil-service reform, and he had the audacity to practise it. He refused to sink the Congressman in the office-broker. He referred office-beggars, with the other kind, to the Organized Charities. But this thing of meaning what a candidate said, and supposing that electors meant what they said, was a little too much of an innovation for the Seventh Massachusetts District, and the machine nominated a man last week whom it thought it could depend upon to swear to his own hurt and change like a gentleman.

Now, the common teaching of these different object-lessons is the fatal degeneracy which the spoils system carries with it into politics. The character of its masters and of its servants becomes necessarily more and more degraded as its power grows greater. The machine must be all of a piece; so men of standing like Mr. Peckham and Mr. Coudert could not be given seats in the convention. To be acceptable to it a candidate must be like unto it; so men like Everett and Choate and Gaynor cannot receive nominations—or if the mistake is once made of nominating them, precious good care is taken not to make that blunder twice. A public officer who serves the machine becomes subdued to the element he works in. If he will not serve it, he is cast out and a man found who will. Thus, both in nomination to office and in continuance in office, the machine is necessarily a deadly instrument of political degeneration.

There is nothing to surprise anybody in this. No phenomenon is better identified than the fatal levelling down of character in public men when the spoils system goes hand-in-hand with representative government. Franklin studied the natural working of the thing in England more than a hundred years ago, and wrote down the results with scientific accuracy. He had been dismayed at the brute way the House of Lords had voted down Chatham's conciliatory motion, and was tempted to rail at a house of "hereditary legislators." But he caught himself with the reflection that "the *elected* House of Commons is no better, nor ever will be while the electors receive money for their votes, and pay money wherewith ministers may bribe their representatives when chosen." The money, of course, came from the "two millions a year in places and pensions" which the Crown had at its disposal. The result was that Franklin could truthfully say of a general election in England: "This whole venal nation is now at market, will be sold for two millions, and might be bought out of the hands of the present bidders (if he would offer half a million more) by the very Devil himself."

We know how England was driven to find a cure. Stringent corrupt-practices acts and an irremovable civil service have worked a revolution in English public life since Franklin's day. We shall have to set our hands to a like task. With the war issues settled, and the tariff question in a fair way to be settled, the next work of Americans must be the reform of their civil service, which is now a national peril at home and a national disgrace abroad.

"*THE MINIMUM WAGE.*"

BISHOP POTTER, in his recent address to the Episcopal Convention, touched very neatly and forcibly on one of the points in the socialist creed which makes it seem to so many people the product of a wave of insanity passing over the human race. Calling the attention of some of the more hot-headed of the clergy to the sharp distinction between "moral and mechanical laws," he said:

> "A visionary economical project will not become practicable because it is labelled Christian. No amount of morality can confer value upon goods for which there is no market. Wages, it has been said, ought to determine prices, and not prices wages. It seems to have been forgotten that prices are but the convenient registers of the ever-varying desires of men, and that the claim to fix wages by an ethical standard, independently of the market, really involves the assertion that human desires can be and *ought to be* unalterable in direction and constant in extent!"

Now, this connection between wages and prices is almost wholly overlooked, not only by socialists proper, but by a great many people who seek simply to improve the condition of the laborer under the existing régime of competition. Nearly all those who say the workingman *ought* to have such and such comforts, *ought* to live in such and such a way, *ought* to have what, in the jargon of the labor agitator, is called "a minimum wage," seem to forget wholly that the employer has to find the means of paying any wage at all, in the market. In fact, finding a market for the product of the laborer is the chief point of the employer's business. It is success in finding a market which in ninety-nine cases out of a hundred constitutes business success. It is the difficulty of finding and keeping a market which explains the failure of most coöperative attempts at production, as well as the success of so much of the coöperation for consumption. There are ten men who can produce goods well, for one who can get people to buy them. The seller is in every factory the most important man. The great "Captains of Industry" are the men who capture the buyers all over the world.

In most socialist lucubrations these facts are wholly overlooked. In nine-tenths of the socialist speeches and pamphlets, and in nearly all the talk about "the minimum wage," the employer figures as a man who, having through the labor of his employees made a large quantity of goods, or mined a good deal of coal or iron, keeps nearly all the product for himself, and doles out only an infinitesimally small portion to his workers. The fact is, however, that he has to sell the whole product to somebody before he gets anything either for himself or them. One would suppose from much of the labor talk, that, in order to sell it, he could collar people on the highway and make them come in and give their orders. Far from this, there is nobody so independent, so shy, so skittish, so capricious or fastidious as the buyer. He is constantly looking round for a bargain. Show him some place where he can get his goods a cent a pound lower than your offer of your most excellent wares, and off he goes. Tell him that if he does not buy from you at such and such a rate, you will not be able to give your workmen their minimum wage, and he laughs at you. He has himself a family to support, and must make ends meet, and pay his debts, and he treats your talk as so much twaddle.

What is most curious about all this practice of ignoring the relation between prices and wages is, that every man who has anything to sell, even he who has nothing but his own labor to dispose of, knows the difficulty of finding a market, and is well aware that his very existence depends on his success. He knows that if he enters a store, or dwelling-house, or farm to ask for work, and says he must have a minimum wage, inasmuch as justice entitles him to such and such comforts, he will be ejected with ridicule. All people who do business on a small scale, the retail storekeeper and the milkman, the farmer and the baker, the butcher and the book-seller know well what a shy bird the buyer is—how he has to be cajoled and petted and humbugged even, to induce him to make the smallest purchase. The weekly newspaper and its chromo or fraudulent cyclopædia, proclaims, trumpet-tongued, to all the world the wild and irreclaimable character of the subscriber. But when men are employed in large numbers in a facto-

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ry or a mine, all this seems to be forgotten. The employer is supposed to have a secret store of good things on which he can draw at pleasure, and to be able to fix the wages he will pay without the smallest reference to the public demand for his goods. In all socialistic Utopias, too, this need of a market is wholly ignored. We are all of us to be set to work producing vigorously, but no mention is ever made of purchasers. We presume, however, these will be provided by law, and will be brought in chains to the market and made to buy enough to keep laborers comfortable.

A large proportion of these delusions is due to a failure to go into these questions in detail. Few socialists ever give themselves the trouble to put themselves in the employer's place, and follow him through the processes by which alone he can get rid of his goods. When they reach the completion of the product in the laborer's hands, they take the stump and begin to descant on social justice and injustice. In like manner, half the balderdash which one hears about international trade is due to the supposition that nations trade with each other as nations. If we considered for a moment that international trade is carried on by individuals, who keep books and expect profit in their transactions, we should never hear a word of that dreadful stuff about our losses when "the balance of trade" is against us, to which Republican orators are so prone. We may always feel sure that the trade of the country is safe in the hands of the men who are conducting it, and whose fortunes depend on their skill. The notion that Congressmen can profitably take it out of their hands is really a bit of the socialist delusion.

THE CHÂTEAU DE VAUX.

PARIS, September 2, 1894.

THOUGH it is very accessible from Paris, the château of Vaux is not often visited; its reputation is founded more on historical remembrances than on its own artistic merits. It is the place which was visited by Louis XIV. when the Superintendent Fouquet had made it what it is, and its splendor was one of the causes of the disgrace and imprisonment of that unfortunate man. A half-hour's drive took me, some time ago, from Melun to Vaux (you can get to Melun from Paris by the Lyons railway in forty minutes) through the fertile but unpicturesque plain of Brie. The château of Vaux, now called Vaux-le-Vicomte, is in an undulation of this plain, and you first see among the trees the summit of the round dome which is in the centre of the château. Leaving the high-road almost at a right angle, you have a view of the château with the immense court before it, forming a quadrangle, two sides of which consist of what we call the *communs* (stables, orangeries, houses for dependents and servants), and the third of a long iron grille divided by a series of gigantic columns (or rather *gaînes*, the word used in France for pillars surmounted by statues without legs, which emerge, so to speak, from the stone). In the middle is a large gate, and all along the grille runs a ditch. The château, as seen from the entrance, is very striking from the beauty of its proportions, the variety of its planes, and its lightness as it rises over a high flight of steps.

The style is what may be called pure seventeenth century. It was built at the time when French architects had abandoned the forms of the Renaissance, and looked chiefly for a beautiful *ordonnance*. The châteaux of the Renaissance had been almost all built on the sites of old feudal castles, and had preserved their complexity of towers, of inner and outer courts, of staircases; the architects of the sixteenth century cared little for symmetry and *ordonnance;* the architects of the *grand siècle* had a new ideal—they felt unconsciously the necessity of putting their works in harmony with the ideas of a new era. Their works had all something royal; Versailles was the highest expression of this new ideal. Regularity, symmetry, a return to the classical forms of antiquity, large proportions, great richness of ornamentation without too much minuteness, a certain sense of ease and of majesty—such are the general traits of the Louis Quatorze style. When Fouquet bought the estate of Vaux, he was very fortunate in his choice of an architect. Levau was the son of a "Conseiller du Roy, grand voyer et inspecteur-général des bâtiments de sa Majesté á Fontainebleau," and had succeeded to his father. He had been a pupil of Lemercier and Lemuet, architects of the Palais Cardinal and of the Luxembourg. M. Sommier, the present proprietor of Vaux, showed me a very curious plan of the château, with the signatures of Fouquet under the word "approuvé," of the architect Levau, and of the contractor of the building.

Fouquet chose Vaux as a residence probably on account of its proximity to Fontainebleau, where the court often resided. It was, he said afterwards, in his Defence, "an estate which I considered my principal establishment before I acquired Belle-Isle, and where I wished to leave some mark of the state in which I was." The plans were made in 1640, and the great works begun only towards 1656, when the civil wars had quite come to an end and the construction of the Louvre had been resumed. Fouquet had the good fortune to employ not only Levau, but also the great gardener Le Nôtre and the great painter Lebrun. I have seen many of the gardens planted and arranged by Le Nôtre, and have always admired their beautiful lines, their *miroirs* (the classical name for the *pièces d'eau*), their *parterres*, their *charmilles*, their harmony on one side with the work of the architect and on the other with the work of nature. But I have admired Le Nôtre nowhere more than at Vaux; he has almost surpassed himself, and it is impossible to imagine a finer sight than the immense parterres spreading from the side of the château opposite the court-yard away to the valley of a small rivulet, behind which the ground rises as far as the horizon. Imagine all over the parterres beautiful rows of flowers, marking the geometric lines of the design, marble vases, statues of all sorts, cascades, fountains, basins; on the two sides long lines of trees; in the distance a gigantic statue of Hercules glittering against the sky.

When M. Sommier bought the estate, about twenty years ago, the beautiful gardens were in a sad state of decay; fortunately his large fortune allowed him to repair everything, and he has succeeded in ornamenting the place with the most consummate taste. He has quite devoted himself to this great work. When I visited the grounds in his company, all the waters were playing; he told me that they required 750 cubic metres of water every hour—no small amount to find in Brie—and which could be collected only at a very great expense. There is not a vase, not a statue placed in this fine parterre which is not a real work of art, of a good style. M. Sommier has been fortunate enough to find a Huntress Diana in bronze, cast by the Keller Brothers, so celebrated for the quality of their bronzes. (They made all the bronzes at Versailles.) I cite this detail to show how careful he is to choose what is best in ornamentation. In the château he has been equally respectful of the style. The middle part is occupied by a hall, which leads to a magnificent dome eighteen metres in height. This dome is now the great drawing-room. The circular walls, divided by great pilasters, show the plain color of the stone; they had been painted over in various colors, but M. Sommier wisely had the painting washed away. He found at the sale of the Pompeian house, which Prince Napoleon had built for himself in the Avenue Montaigne under the Second Empire, twenty-four antique Roman busts of great size. They have been placed on pedestals round the hall, and add much to its majesty. The doors and windows on one side open on the magnificent parterres. The dome proper was to have been painted by Lebrun. Our great French painter adorned all the drawing-rooms at Vaux with beautiful ceilings and caissons, in the style of those which are so much admired at Versailles. They are admirably preserved and show the development of the talent of Lebrun, who, on his return from Italy, remained seven years in the neighborhood of Vaux, at Maincy, which had then a manufactory, where were executed those marvellous tapestries which now adorn our royal palaces. The pictures for the dome were never executed; Audran engraved them from the cartoons of Lebrun. It may be, however, that Lebrun had begun his work, for Lafontaine, in the "Songe de Vaux," speaks of the decoration of the salon, "laquelle on ne pouvait assez estimer."

Fouquet was a very generous patron of art. Lafontaine remained faithful to him, as did Corneille, who made a dedication to him. Mlle. de Scudéry gives, in her 'Clélie,' a description of Vaux which is very exact and worth reading.

"This place," she says, "has such a surprising beauty that it cannot be imagined if you have not seen it, nor even well represented after you have admired it. It was undertaken and finished by a man who does nothing that is not great, and whose mind, with its vast comprehension, cannot conceive any small designs. . . . You must not imagine that Vaux is one of those places which nature has sufficiently embellished. On the contrary, it can be said without any exaggeration that Cléonime [Fouquet] has completely changed it and that there is not a place where he has not added a new grace. He has divided a river into a thousand fountains, he has united a thousand fountains into torrents. . . ."

Mlle. de Scudéry describes very accurately the great court, "which is, so to speak, on a mountain of architecture, for the staircase which occupies all the breadth of the court has four divisions and more than twenty steps, which lends great majesty to the building"; the great vestibule, which leads "to the most superb salon that ever was." She then describes the pictures of Méléandre (Lebrun). The cupola of the dome was dedicated to the sun. The god "was on a throne, with a few steps, on which the Hours, daughters of the

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Sun, go up and down. He is covered with a golden mantle and crowned with the immortal laurel. He has one hand on his lyre and makes a sign with the other to Aurora, as if giving her an order." Then follows a description of a new constellation placed in the sky in the form of a squirrel (*fouquet* is the popular name for the squirrel in Brittany, and the Superintendent had a squirrel in his coat of arms), and three other stars, together with Saturn, Jupiter, and Mars. All these pictures had an allegorical meaning: the sun was to represent Fouquet, who shone everywhere and worked for the conservation and embellishment of the universe.

The description in 'Clélie' and the engravings of Audran are all that are left to us of these decorative pictures of the dome; at the present moment the cupola is painted all over with clouds, and there is merely a huge eagle in its centre. It has often been said that Fouquet adopted the ambitious device of "Quo non ascendam?" M. Sommier, who has collected carefully all the objects he could find that belonged to Fouquet, told me that the real device was "Quo non ascendet?" which merely applies to the squirrel. All over the beautiful salons, decorated by Lebrun, is to be found a double F, in small cartouches. These salons cannot be well described; they all have magnificent gilded and painted ceilings, and their walls are wooden panels divided into compartments, all of which are painted over somewhat in the style of Raphael's *loggie* at the Vatican.

It was not easy to furnish these splendid salons. In order to do so, M. Sommier collected the finest furniture—clocks, lustres, chairs, etc. —that he could find, all in the Louis Quatorze style. Fouquet, if he could return to Vaux, would find nothing out of harmony with the time in which he lived.

It is commonly said and believed that the splendor of Vaux was the chief cause of the arrest and imprisonment of the Superintendent. After D'Artagnan arrested Fouquet, by order of the King, he was put in prison and tried. The proceedings were kept secret, but it is well proved now that Fouquet's ambition was the cause of the King's anger; the Superintendent really thought of making himself the master of the kingdom, and using the King as a mere instrument. Louis XIV. was not like Louis XIII.: he would not have a prime minister like Richelieu or Mazarin. It is quite true that it was after a visit to Vaux that he decided upon the arrest of Fouquet, against whom, however, he was already much incensed. Fouquet had had the imprudence to try to become the King's rival with Mlle. de la Vallière, and to offer a large sum of money to the young *dame d'honneur* of Madame, who was in love with the King, and who was to become his favorite for a time.

After Fouquet, the most notorious owner of Vaux was Marshal Villars, who kept it for a very long time. Villars's arms (a lion and three stars) are to be found in many places in the château, sometimes painted over the squirrel or the double F of Fouquet. The marshal had his principal battles painted by one of those artists who followed the style of Van der Meulen and Martin des Batailles. M. de Vogüé, who has written a valuable work on Villars, says that there were ten such battles painted under the immediate supervision of the marshal. Six only are now left at Vaux, in the dining-room. M. de Vogüé owns, I believe, one; the others have been lost.

After Marshal Villars, the château came into the possession of the Choiseul-Praslin family. The Duc de Praslin inhabited it for a long time; it was sold by his heirs to M. Sommier, who employs perhaps the largest part of his large revenue in the continual and most intelligent embellishment of the place. M. Sommier married a granddaughter of M. de Barante, whose Memoirs are now in course of publication and have already several times come under our notice.

Correspondence.

A COPYRIGHT SUGGESTION.

To the Editor of The Nation:

Sir: The United States, with a people speaking a language common to nearly all, and with an area almost equal to the whole of Europe, with its dozen or more different languages, has only one depository for the books that are copyrighted. A national library is subject to all the ordinary risks of loss, with an additional risk of loss by an act of war. Everything should not depend upon one place. Safety and the rights of future generations of students demand that there should be more than one. Nor is this demand unreasonable. The United Kingdom of Great Britain and Ireland has five. At one time it had eleven. The British law requires that a copy of every edition of a book must be delivered to the British Museum, "bound, stitched, or sewed together, and upon the best paper on which the book is printed." Furthermore, "copies of every edition of every book published must, if demanded, be delivered to an officer of the Stationers' Company for each of the following libraries: the Bodleian Library, the Cambridge University Library, the Advocates' Library at Edinburgh, and the Library of Trinity College, Dublin." The Bodleian Library, Oxford, received from this source during 1893, as stated in the annual report, 39,619 volumes.

Every book that is copyrighted in the United States should be placed in the National Library at Washington, as at present (two copies), and at least one additional copy elsewhere. This new depository should be in the State in which the owner of the copyright resides. The Legislature of each State should name the State depository, which would probably be the State Library in most cases, or else the Library of the State Historical Society, or that of the State University. As a rule, books of a purely local interest seldom get into the regular channels of the trade, and often they cannot be found by those to whom they would be of most service. Under the present copyright law no State can have a library with anything like a complete collection of the publications relating to the State. Several thousand books were published in Maryland before the civil war, and it is quite certain that there is not a library in the State that contains one-third of them. The student of the future should be assured that there will be at least one library in the State with practically everything relating to it. He should not be compelled, as at present, to travel thousands of miles to Washington.

Of the advantages of this plan to the people of the different States there can be no doubt; and the advantages would increase every year. In some instances it would be a burden to the publisher, as is the present law; in many, it would be an advantage; and in the vast majority of cases, a matter of no consequence. The practical details necessary for its operation are not at all difficult; and they will suggest themselves at once to those who would have its execution in charge. Samuel H. Ranck.

Enoch Pratt Free Library,
Baltimore, September 26, 1894.

THE TRUMBULL SKETCHES.

To the Editor of The Nation:

Sir: Referring to an article on the collection of Trumbull sketches, which appeared in your columns, allow me to say that the price first asked, $15,000, was decided upon because it represented the average estimated valuation made by three gentlemen—two dealers, the other a private collector. Tempting offers for single pieces were made by collectors during the sale, but no adequate ones for the entire collection. I alone am responsible for the reduction to $8,000—not because my estimate of the quality or real value of the collection has decreased; quite the contrary is the case. The notes on the back of most of the framed pictures, to which you refer, are not in pencil, but in ordinary writing ink. Those bearing the signature J. T. are unquestionably in Trumbull's own hand, the others are presumably written by him.

I fear that my position as respects this collection has been misapprehended. My object in publishing the catalogue so severely criticised was not to enter into an historical description, but simply to furnish a correct list of the subjects with a better arrangement than was presented in the first edition, also compiled by me. In offering the collection entire or in part the fact cannot be too strongly emphasized that I am prepared to give the buyer absolute written guarantee of authenticity. It may be regrettable that not more has been published about the history of the collection from the time it left Trumbull's hands until now; but the former owners have regarded and still regard this as a matter of private concern, which it is not yet in my power to elucidate.—Very respectfully,

Ed. Frossard.

New York, September 27, 1894.

WOMEN AT LEIPZIG.

To the Editor of The Nation:

Sir: I read with great interest your article about "Women Students and Women Teachers in Germany." Allow me to make some remarks about the few lines devoted to Leipzig University—as they seem to be based merely upon the official note of the secretary. Having been a student there from 1889 till the fall of 1893, I can give more particulars. As the article says, women may, by personal application to the different professors, obtain admission to the lectures of the philosophical faculty without being regarded as regular students. But the situation is no more "the same as it has been for years," inasmuch as, by offering certain testimonials as to former education, character, and plans, women may also become regular members (*ordentliches Mitglied*) of the different university seminaries. I was for five semesters a member of the geographical seminary and for almost the same time also of the seminary for history of art ("Kunstgeschichtlicher Apparat"), and took part in the discussions, preparing for them with as much assistance from the leading professors and librarians as any man would have—perhaps even with more. Miss Kate Winscheid, whom your article mentions, has likewise been a member of several philological seminaries; Miss Ellen Semple, from Louisville, Ky., was another student at the geographical seminary,

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enjoying also the same regular membership in the seminary of political economy. Let me also mention that any professor who admits ladies to his lectures will, upon request, certify to her attendance either on a general list or by a special testimonial.

Any woman may similarly obtain the same privileges, though she will probably, outside of the philosophical faculty, now and then strike upon a man with less broad views than, for instance, those of Dr. Ratzel. He, at the conclusion of my studies, offered me a final examination (*Staatsprüfung*) and gave me a certificate to that effect, thus bestowing on a woman the same rights as men obtain by a regular course of university studies. My sole object in writing this letter is to controvert the idea that a woman's attempt to study at Leipzig University, and to get a testimonial as to her studies there, would be fruitless. I can with good conscience encourage any woman who may be contemplating application to Leipzig. Every female student working together and in competition with men, helps to destroy old prejudices. I am willing to give any further information, as I came in contact with most of the leading professors and know their points of view concerning women students.

Very respectfully, ADELE LUXENBERG.

15 EAST ELEVENTH ST., NEW YORK,
September 28, 1894.

Notes.

THE autumn announcements of Houghton, Mifflin & Co. add to the new Life of Whittier the following New England biographies: 'Lucy Larcom: Life, Letters, and Diary,' by the Rev. Daniel D. Addison, and 'George William Curtis,' by Edward Cary, with these kindred works: 'Danvis Folks,' by Rowland E. Robinson; 'Side Glimpses from the Colonial Meeting-House,' by William Root Bliss; 'From Blomidon to Smoky, and Other Papers,' by the late Frank Bolles; and 'Narragansett Ballads, with Songs and Lyrics,' by Caroline Hazard. Add 'Riverby,' by John Burroughs; 'A Florida Sketch-book,' by Bradford Torrey; 'Glimpses of Unfamiliar Japan,' by Lafcadio Hearn; 'In the Dozy Hours, and Other Papers,' essays, by Agnes Repplier; 'Talk at a Country House,' by Sir Edward Strachey; 'Childhood in Literature and Art,' by Horace E. Scudder; 'The Life of the Spirit in the Modern English Poets,' by Prof. Vida D. Scudder; 'A Victorian Anthology,' by E. C. Stedman; 'Unguarded Gates, and Other Poems,' by T. B. Aldrich; 'In Sunshine Land,' poems for young folks, by Edith M. Thomas; 'Studies in Folk-song and Popular Poetry,' by Alfred M. Williams; 'Latin Poetry,' lectures delivered at Baltimore by Prof. R. Y. Tyrrell of Dublin University; 'The Letters of Samuel Taylor Coleridge,' edited by Ernest Hartley Coleridge; the ninth volume (last but one) of Prof. Child's 'English and Scottish Popular Ballads'; 'Religious Progress,' by Prof. Alexander V. G. Allen; 'Following the Greek Cross: Memories of the Sixth Army Corps,' by Gen. Thomas W. Hyde; 'Little Mr. Thimblefinger and his Queer Country,' by Joel Chandler Harris; and 'Three Boys on an Electrical Boat,' by Prof. John Trowbridge.

In addition to books of T. Y. Crowell & Co. already announced by us, we note in their fall list a new edition of Boswell's Johnson, edited in two volumes by Mowbray Morris; the Complete Poetical Works of Milton and of Scott, each in two volumes; a reissue of Faber's 'Hymns,' with fifty illustrations by L. J. Bridgman; the perennial 'Monte Cristo' and 'The Three Musketeers,' in two volumes each, and a popular edition of Carlyle's 'French Revolution,' in one; editions of Irving's 'Alhambra' and 'Sketch-Book'; 'American Charities,' by Prof. Amos G. Warner; and 'Twenty-five Years of Scientific Progress,' by Prof. W. N. Rice of Wesleyan.

F. H. Revell Co. will publish 'Among the Thibetans,' by Mrs. Isabella Bird Bishop; 'Pictures from Bohemia,' by James Baker; 'The Meeting-Place of Geology and History,' by Sir J. William Dawson; and two new volumes of missionary biography, 'Reginald Heber,' by A. Montefiore, and 'Among the Maoris.'

A. C. Armstrong & Son announce a new edition of Poe's works in six volumes, with a Memoir and Introduction by R. H. Stoddard; 'The Historical Geography of the Holy Land,' by Prof. G. A. Smith; the eighteenth volume in the Book-lovers' Library, being 'Walton, and Some Earlier Writers on Fish and Fishing,' by R. B. Marston; and also a new (7th) volume of 'The Book Worm.'

Messrs. Roberts Bros., Boston, will publish on October 6 Miss Wormeley's translation of Balzac's 'Catherine de' Medici'; the 'Voyage of the Liberdade,' by Capt. Joshua Slocum; collected stories by Susan Coolidge and A. G. Plympton; and Leigh Webster's 'Another Girl's Experience.'

Dodd, Mead & Co.'s latest announcements include a second series of Mr. H. W. Mabie's essays, 'My Study Fire'; a second series also of Austin Dobson's 'Vignettes'; 'The Highway of Sorrow,' by Miss Hesba Stratton; 'Beside the Bonnie Briar Bush,' by Ian MacLaren; 'Kitty Alone,' by S. Baring Gould; 'Corrected Impressions,' a collection of essays by George Saintsbury; a new edition of Dickens's 'Tale of Two Cities,' with many illustrations by Edmund H. Garrett; a volume on China by Chester Holcombe; and the 'Memoirs of the Duchesse de Gontaut.'

S. C. Griggs & Co., Chicago, are to be the publishers of 'Which Wins?' by Mary H. Ford.

A. C. McClurg & Co. of the same city announce 'Reminiscences of a Portrait Painter,' by the late G. P. A. Healy; 'Tales from the Ægean,' translated from the Greek of Demetrios Bikelas; and 'Jewish Tales,' from the French of Sacher-Masoch.

Ginn & Co., Boston, have in press 'Outlines of the Syntax of Mood and Tense in the Latin Finite Verb,' by Prof. W. G. Hale.

F. Tennyson Neely, Chicago, will include in his new "International Library" an authorized translation of Zola's 'Lourdes'; Grant Allen's 'At Market Value'; 'Rachel Dene,' by Robert Buchanan; and 'The One Too Many,' by E. Lynn Linton.

W. R. Jenkins, in addition to his lengthening list of school text-books in French, Spanish, German, and Italian, will shortly publish Jean Peiffer's 'French Pronunciation,' together with two drill books by the same author, and 'Cartes de Lecture Française pour les Enfants Américains," by the Misses Gay and Garber.

To supply the defect of a good American edition of Henry Kingsley's novels, Charles Scribner's Sons have begun a well-considered uniform reprint with 'Ravenshoe,' in two very taking 16mo volumes, bound in wine-colored cloth. The page has an agreeable proportion, the type is clear if small. 'Austin Elliott' and 'The Recollections of Geoffry Hamlyn' will follow shortly. The same firm are the American publishers of Lady Dufferin's 'Songs, Poems, and Verses,' lately noticed in our columns.

The 'Encyclopædic Dictionary' published by the Syndicate Publishing Company of Philadelphia (vol. i., A–Cre) is obviously a reprint from the plates of the work bearing the same title published by Cassell in 1888 in fourteen volumes. It would be, therefore, useless to search (at least at this stage) for evidences of Prof. Charles Morris's "adapting the work to the American public," or of the supplementing of his labors "by numerous specialists" unnamed. The purchaser is admonished that the work has been "brought up to date," but is not informed what interval of time has thus been covered. Perhaps all will come to light in the end.

The "Temple Shakspere" of J. M. Dent & Co. (New York: Macmillan) continues its dainty course with "A Midsummer Night's Dream" and "The Merchant of Venice," and continues to satisfy the many needs of taste, understanding, economy of space and expenditure.

As if to leave no room for competition, Mr. Wallace Bruce, whose panorama of the Hudson we lately noticed, has just issued a companion guide-book, 'The Hudson' (New York: Bryant Union), which maps the river throughout its course, the metropolis and the capital city, and furnishes a great store of historical and local information for the tourist. Pen-and-ink drawings and some photographic cuts complete the apparatus.

The Abstract of the Proceedings of the Linnæan Society of New York for the year ending March 27, 1894, is notable for a paper by J. A. Allen on recent progress in the study of North American mammals, and for a descriptive list of ornithological publications for the years 1876–1883, by L. S. Foster, with citations of critiques thereon. Prof. Allen gives some startling figures respecting the recent extension of our knowledge of the mammals of this continent, north of Mexico, especially in comparison with the exhibit in Baird's great work of 1857. The increase in the case of rodents has been nearly 200 per cent., of bats 60, of insectivores 65, and of carnivores 42.

The great Atlas of the War which has been so long in course of publication by the War Department, appears to be drawing to an end. The 28th and 29th parts begin a general topographical map of the theatre of war which will be of much service to the student, in connection with general histories as well as with the battle-maps of preceding numbers of the Atlas itself. High-roads and the railroads of the period, and places in sufficient number, mountain and plain, are delineated; but there is no attempt by color or the symbol of crossed swords to mark the scenes of engagements. Sheets 1 to 10 exhibit most of the South east of the Mississippi.

The *Geographical Journal* for September is of exceptional interest. It opens with an account of some independent tribes inhabiting the mountain district, called Kafiristan, on the eastern border of Afghanistan. The author, Mr. G. S. Robertson, was the first European to succeed in penetrating to their almost inaccessible valleys, although several have made the attempt. They are a remnant, possibly, of the aboriginal inhabitants of India, and speak "three entirely distinct languages, besides many dialects." "The usual type of feature is distinctly good—purely Aryan." As their name, Kafir, given them by their Mohammedan neighbors, signifies, they are idolaters, though their images appear to be wooden family effigies or monoliths. Their religious

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rites consist simply of dances, songs, and sacrifices. Some of their traditions are curious, as that, for instance, of the confusion of tongues. Their dead are neither buried nor burned, but are placed in large boxes on the hillsides, orations being pronounced over the bodies of warriors. Their most striking mental characteristics are cupidity, jealousy, and intertribal hatred. The second article is an account of a journey made four years ago by Mrs. Henry Louis on the river Telubin, which drains a country divided into semi-independent Malayan states tributary to the King of Siam. The tribute is paid triennially, and consists in part of a gold, sometimes also a silver, tree. "These trees are of various sizes, between one and three feet in height, very neatly made; the stem and branches consist of stout gold wire, to which the leaves, made of thin plates of gold, are fastened." Though strict Mohammedans, the rajahs are obliged to come, or send a representative every half-year to a Buddhist shrine to drink the waters of allegiance.

The principal articles in *Petermann's Mitteilungen* for August are a short description of the Rio Napo, a continuation of Dr. K. Dove's contributions to the geography of southwest Africa, in which he discusses its prevalent diseases, and a purely technical account of the vegetation of the central Carpathians. Of more general interest at the present time is a short account, derived from Russian sources, of the progress of the railway from Tientsin to Kirin, the principal city of eastern Mantchuria, and not far from the Corean frontier. At the close of 1892 the road was in operation for a distance of eighty-seven miles from Tientsin, and in the next year another section was opened for travel, though the road was not entirely completed. From the last accounts, a temporary pile bridge over the river Lwan was nearly finished, and the road-bed as far as Shan-hai-kwan, where the Great Wall comes down to the Gulf of Pe-chi-li, was ready for the rails. The final surveys have been made to Moukden, the capital of Mantchuria. The strategic value of this road in time of war is greatly lessened by the fact that for some two hundred miles it runs close to the shores of the Gulf.

M. Gaidoz celebrates gayly the five-hundredth anniversary not of his folk-lore journal, *Mélusine*, but of the completion (August 7, 1394) of the romance of Jean d'Arras in which his patroness saw the light. He discusses the etymology of the fairy's name—if it have any, outside of the author's fancy—and copies in facsimile the pictorial title-page of the Paris edition of 1517 of the 'Histoire de Mélusine.' The rest of the July-August number is mainly given up to an interesting study of the blacksmith Saint Éloi, for whom a sorceress detached the half-leg of the horse he was shoeing. Here, too, we have some curious prints by way of illustration.

The first volume of Dr. Luigi Piccioni's 'Giornalismo Letterario in Italia,' which begins with Nazzari's *Giornale dei Letterati* published at Rome in 1668, embraces the learned-academic variety of journals, down to Verri's *Caffè*, Gozzi's *Osservatore*, and Barette's *Frusta Letteraria*. The work is very readable, full of anecdote and reminiscence, and is well furnished with scholarly indexes and a bibliography. For political journalism in the peninsula one must go to Bonghi, says the *Bollettino* of the Florence Central National Library, from which we derive our information.

—The *Century* for October contains three or four articles of a biographical tincture—a welcome change from the prevailing tendency to run to travel and fiction. It opens with selections from a forthcoming volume of the letters of Edwin Booth, edited by his daughter. The letters here printed display Booth in some sides of his character but little known to the general public. Their interest would have been much enhanced by illustrative notes, and by supplying the missing dates. For instance, when Booth mentions the tercentenary Shakspere benefit, it would have been well to explain, for younger readers, that he refers to a representation of "Julius Cæsar," in which he and his brothers, John Wilkes and Junius Brutus, took part. A similar remark might be made concerning the third instalment of Poe's letters. A strong literary and biographical interest attaches also to the second chapter of the Recollections of Aubrey de Vere, written in a charming style and furnishing a number of touching details concerning the romantic career of Gerald Griffin. Gen. J. B. Fry attempts to show, from McClellan's letters and other writings, that he considered himself charged with a mission from God to save the country, and that his vagaries arose from that delusion.

—The most noteworthy article in the *Atlantic* is ex-Senator Dawes's "Recollections of Stanton under Johnson," in which some of the exciting incidents connected with the Tenure of Office Act and the impeachment of Johnson are vividly related. Mr. Dawes tells us, among other things, that President Johnson, during the short-lived zeal against the rebels which animated him at his accession to the government, was preparing to institute proceedings against General Lee, but was deterred from that design by the determined opposition of General Grant, who declared that the pledge he had given to Lee at Appomattox "should be maintained at all hazards." Secretary Stanton sustained Grant in this position, and thus was brought on the conflict between him and Johnson which culminated in the impeachment trial. "Retrospect of an Octogenarian," by George E. Ellis, a Harvard graduate of 1833, is such a genial, gossipping paper as one expects from an old gentleman, and has three or four amusing anecdotes. In 1838 Mr. Ellis met in Rome Dr. Charles Lowell and read to him, out of letters from home, some extracts from the Harvard class poem written by Dr. Lowell's son; upon which the doctor said, with a nervous earnestness, "I do not like that. James promised me, before I left home, that he would give up his poetry and keep to his books." "A Playwright's Novitiate," by Miriam Coles Harris, is an entertaining enumeration of the difficulties that beset the career of the aspiring dramatist, with minute directions for overcoming them; which, however, remind one of Talleyrand's instructions to those who desire to establish a new religion.

—*Scribner's* opens with an article on "Railroad Travel in England and America," by Col. H. G. Prout, in which interesting comparisons are made between the systems of the two countries, with results that do not, in all respects, tally with the ordinary popular assumptions. When Col. Prout says, "In safety, then, the English railroads are far beyond those of the United States," he confirms the general impression; but many of his readers will be surprised to learn that, for the mass of the travelling public—90 per cent. he puts it at—the English fares are lower than ours, and that only the small minority who want special comforts pay higher rates than the same class among us. The article contains much other instructive matter. Carl Lumholtz has a third paper on the Tarahumari Indians. Dr. J. W. Roosevelt contributes a readable account of the routine work in public hospitals, and incidentally defends the young doctors in charge from the harsh criticisms that are occasionally seen in the daily press. Mr. George A. Hibbard's description of Lenox may worthily rank with the articles on American summer resorts which have been a feature of all the magazines the past four months. There is also a fine engraving of a painting by A. H. Tanoux, a French painter, now in his thirtieth year.

—In *Harper's*, Mr. Richard Harding Davis has an article on "The Streets of Paris," which is a fine piece of literary art. Mr. Julian Ralph strikes a new vein of New York city life, of which he gives a life-like description, photographic in its fidelity, but nevertheless full of humor. Charles Dudley Warner's story, "The Golden House," takes on a tragic tinge as it approaches its end, and thereby gains in force. Mr. Thomas Nelson Page's story of "The Old Gentleman of the Black Stock" is just a romantic love-story, with only a homœopathic dose of the indispensable negro dialect thrown in.

—The latest number of the *Bulletin de Correspondance Hellénique* offers a rich contribution to the history of Greek art and archæology derived from the excavations of the French School at Delphi. All reasonable expectations from this undertaking seem to be more than fulfilled. We have already referred to the almost complete recovery of the "Treasury of the Athenians," a building dedicated out of the spoil of Marathon, and affording in its frieze exquisite specimens of Attic sculpture of a period hitherto not exemplified. Another lacuna in the history of art is filled by the discovery of the marble frieze of the "Treasury of the Siphnians." The workmanship is Attic, and finds its parallel in Attic vases of 500 A. C. The subjects seem to be a group of seated divinities, a gigantomachy, and a Homeric battle. The coloring is brilliantly though partially preserved. The design in parts has affinities with that of the Parthenon; the gigantomachy in boldness and vigor anticipates the art of Pergamum, while the carved decorative details in clearness and delicacy can be matched only by those of the Erechtheum. In a recent report M. Homolle was disposed to attribute this frieze to the temple of Apollo; he has since seen reason to change his opinion. In fact, there remains hardly a relic of the sculpture of the great temple; the disappearance is so complete that M. Homolle infers that the statuary was removed deliberately by order of some one of the Roman Emperors, subsequent to the visit of Pausanias. Next below on the Sacred Way stands the "Treasury of the Sicyonians," of poros stone, presenting some novel features of technique in the figures of the pediment. Lower still a semicircular exedra has been brought to light, which, by the inscriptions, is ascertained to have been erected by the Argives. As this structure is mentioned by Pausanias, it constitutes a fixed point for the identification of other edifices in the neighborhood.

—The yield of inscriptions is, perhaps, unparalleled in the experience of previous explorations; as many as forty have been found in a single day. The collection edited in the present number by M. Louis Couve consists most-

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ly of dedications and decrees in honor of victors in athletic and musical contests at the Pythian festivals. One of them discloses the author of the musical fragments, now so famous; his name was Cleochares, son of Bion, an Athenian (the date can be placed approximately between 279 and 198 A. C.). Another inscription records the thanks of the Delphic community to an historian—possibly Zenodotus of Troezene—"who on several successive days had read extracts from his works, and had thus been a benefactor of the people and of the deity"; another pays similar compliments to two brothers, professional musicians, who had visited the city and who had given concerts at which extracts from the ancient poets were performed to accompaniments composed by them; another musician still is thanked for his performance on the flute, in which he had no rival or competitor, and for producing a chorus from the "Bacchantes," accompanied by the cithara. This last is one more illustration of the popular passion for Euripides which persisted in the later Greek and the Roman period.

—Apropos of Dr. Dörpfeld's view that the Greek actors stood on the level with the orchestra, the *Bulletin* reports some interesting news from Delos. The theatre there was excavated last summer by M. Chamonard. The general plan is that of the fourth century A. C., though the building was not completed till 246 A. C. The proportions agree precisely with the rules given by Vitruvius; the height of the proscenium is also between ten and twelve feet. Moreover—and this is the interesting point—in certain inscriptions preserved which relate to the progress of work in construction, the name *logeion* is used interchangeably with *proscenium*. Vitruvius was therefore not ignorant of the form of the Greek theatre; did he misunderstand the uses of the several parts? Dr. Dörpfeld asserts that he did misunderstand—that he drew his knowledge from plans and descriptions only, and that the *logeion* (speaking-place) is not, as Vitruvius thought, the place for actors in general, but only for those who represent deities, and who therefore spoke from that elevated perch later designated more precisely as *theologeion*. This is certainly a novel interpretation of the word *logeion*. Dr. Gardner considers it forced, particularly since at Tralles and Magnesia staircases are found connecting the orchestra with the proscenium. Lastly, we would call attention to the important article by M. Svoronos on the symbolism of coins, in which he develops with many curious and convincing illustrations the theory that this symbolism is largely based on astronomy and astronomical myths. This is a key which will unlock many puzzles in numismatics.

—Prof. Paulsen, in the *Deutsche Rundschau* for September, has an article on "The German University as an Educational Institution and as a Scientific Workshop," which is instructive reading to those interested in the question how far the German university system might with safety be engrafted upon the American college. Neither to those who realize to what an extent the present leading position of German science is due to the singular blending in the German professor of the function of the investigator with that of the teacher, nor to those who know how temperate and fair Prof. Paulsen's attitude is towards all historic phenomena, can it be surprising that on the whole his estimate of the workings of the German system should be most favorable and optimistic. All the more weight, however, should be attached to his warnings against the spirit of narrow specialization which is more and more seriously threatening to deprive modern scientific research of its liberalizing and humanizing effects. It is indeed a powerful argument against those who look with mingled pity and scorn upon the large amount of time given by the American college professor to elementary teaching, that so great a man as Kant not infrequently offered more than twenty hours a week of instruction, dealing, apart from his own specialty, with such subjects as mathematics and physics, anthropology and physical geography. And those who in this country are endeavoring to preserve for the general culture studies their central position in the college curriculum, may derive some comfort in a seemingly hopeless struggle from the words with which Prof. Paulsen closes: "It would be a shame if the institutions which in the eighteenth century did so much to elevate the intellectual condition of the whole people, which have harbored men like Kant, Wolff, Melanchthon, the teachers of the German nation, should end by becoming dwarfed into mere opportunities for special research."

—Another interesting point brought out in this article is the plebeian origin of most of the men upon whom Germany, during the last two hundred years, has looked as her intellectual leaders, and the modesty of their financial resources. A contemporary of Kant and Fichte, the Göttingen professor Meiners, writing in 1802, declared that the majority of university professors of his time consisted of men "whom it would be difficult to introduce into society, outside of their own circle, without their becoming objects of ridicule"; and he explained this by referring to their usually humble family connections. Nor can it be said that this condition of things was materially changed until our own day. Nearly all the great men of the older generation which is now beginning to be decimated—Waitz, Brunn, Mommsen, Virchow, Zarncke, and so many others—were sons of small tradesmen, subaltern officials, clergymen. There can be no question that the habitual sturdiness and fearlessness of mind which distinguishes so many German scholars is in some measure due to the struggle with adverse circumstances which most of them have had to undergo. Only very recently, chiefly as a consequence of the remarkable growth of industrialism brought about by the establishment of German unity, has there begun an influx of rich men into the professional ranks. Whether this will prove to be a beneficial change appears extremely doubtful. Prof. Paulsen, who is himself a splendid type of the unworldly, simple-minded scholar, sees a positive danger in it.

"A professor," he says, "who lives in a large style, who is ambitious to play a part in society, is thereby estranged from his students externally and internally. His house and his person are, as it were, removed from them. Let one only imagine how at the present time most professors would feel if it were suggested to them to take students as boarders—a thing which in the eighteenth century was a most common occurrence. But even the teaching capacity seems endangered by a very large income. Goethe somewhere says of himself, he could not work in a luxuriously furnished room, the productive mood being crowded out of his mind. Something of that sort, I should think, would easily happen to a rich professor. The teaching mood is crowded out by the splendor of his household. The great man appears to himself too fine for the humble task of instructing students in the elements of a science. Teaching is not an art for a man of the world."

CURZON'S FAR EAST.

Problems of the Far East: Japan, Corea, China. By the Hon. George N. Curzon, M. P. Longmans, Green & Co.

MOST British books on Asiatic countries have a strong family likeness. The ideas exploited are: (1) that the British Empire is, under Providence, the greatest instrument for good that the world has seen; (2) that its work in the Far East is not yet accomplished, and that British interests must be first maintained and then enlarged; (3) that work similar to that of the British conquests, when done by the French, is an "indefensible outrage"; (4) that the influence of Americans, if not to be ignored, is hardly to be noticed with approval; (5) that Russia is the "common enemy," and that the Asian nations will find their most certain safety in cultivating friendship with Great Britain.

Very far above the average of books on Japan, Corea, or China is this work of the member of Parliament from Southport. Every page of it bespeaks the philosophical scholar, thoughtful traveller, sympathetic man of the world, and broad-minded but thoroughly patriotic Englishman. It is the third of five stout volumes planned by the author as the fruit of ten years of study and travel, and as his contribution to the superb political literature of his language and country. He has written not a book of travels, but a volume to be mentioned with the writings of De Tocqueville or Bryce, Temple or Guicciardini.

To the author, there is a Near East—Russia and Persia; a Central East—India and the adjoining lands; and the regions beyond India, or the Far East. "The secret of the mastery of the world, if only they knew it, is [not with the English-speaking, but] in the possession of the British people"; and the true fulcrum of Asiatic dominion is the empire of Hindustan. Mr. Curzon's plan and method delight at once the critic and the book-lover. With a style clear as crystal, with mastery of the best modern English, with not a line of padding or rubbish, with a beauty and order of arrangement that are as windows through which we admire a mind of singular penetration, the book stands monumental among works on the Far East. Print, paper, maps, notes, index, and for the most part the engravings (admirably selected but unsatisfactorily reproduced) accord well with the satisfying text. The introductory pages given to each country are rich in terse generalizations and brilliantly epigrammatic descriptions that tempt to quotation. Writing on the enchantment of Asia, emphasis is laid on the facts that the two best books on the subject are the Old Testament and the 'Arabian Nights,' and that India is the pivot of the future history of the oldest continent. To Japan, which Mr. Curzon visited in 1887 and 1892, two rich analytical and politically descriptive chapters are devoted. Nowhere in so short a compass will one find so clear a view of contemporary Japan and her problems. It is, however, devoid of any reference to the causes of Japan's renascence, and lacks perspective. He criticises the Emperor's direct intervention between his ministers and the Diet as a step sure to cause trouble in time. He also shows that the Constitution-makers, despite all their vast reservation of imperial prerogative, did not calculate on the tremendously rapid growth of democracy in the land created by the Mikado's heaven-born ancestors.

The only chapter in the book devoted to travel is that which has grown out of personal

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experiences in Corea. Though this journey was over a beaten track, Mr. Curzon spied out the poverty of the land. Then follow descriptions of the capital and court, a keen diagnosis of the political and commercial symptoms in the Land of Morning Radiance, and a forecast of the little kingdom's political future. It is doubtful whether in any European language so clear a picture of peninsular and Liliputian politics exists, though it lacks a certain depth and tone which the student of Corea's language and history would crave. We quote, for its pith and point, and as a specimen of the author's style, this characterization:

"Yet in the Corean polity, viewed as a form of government, [are] features inseparably associated with the Asiatic system and recognizable in every unreformed Oriental State from Teheran to Seoul. A royal figurehead, enveloped in the mystery of the palace and the harem, surrounded by concentric rings of eunuchs, Ministers of State, officials, and retainers, and rendered almost intangible by the predominant atmosphere of intrigue; a hierarchy of office-holders and office-seekers, who are leeches in the thinnest disguise; a feeble and insignificant army, an impecunious exchequer, a debased currency, and an impoverished people—these are the invariable symptoms of the fast vanishing régime of the older and unredeemed Oriental type. Add to these the first swarming of the flock of foreign practitioners, who scent the enfeebled constitution from afar, and from the four winds of heaven come pressing their pharmacopœia of loans, concessions, banks, mints, factories, and all the recognized machinery for filling Western purses at the expense of Eastern pockets, and you have a fair picture of Corea, as she stands after ten years of emergence from her long seclusion and enjoyment of the intercourse of the nations. She is going to purchase her own experience, and to learn that, while civilization is a mistress of rare and irresistible attractions, she requires to be paid for in coin of no small denomination."

As a (British) matter of course, Mr. Curzon, who sees "another market for Manchester," utters his convictions in no uncertain tones as to the necessity of Corea's shaking herself free of Japan, and saving herself from Russia by remaining a Chinese vassal, and thereby assisting the scheme of British trade. In fact, it is this undisguised passion for pounds, shillings, and pence that must vitiate in non-British eyes so many of the author's judgments. His reasons given on page 232 for peninsular policy seem to be founded less on fact and history than on insular sentiment. When, as on page 209, he adduces a "common language" between China and Corea as an argument for Chinese ascendency, it is evident that he is less a student of Dallet, Aston, Underwood, and the vernacular of Ta Chō-sen, than of superficialities discovered in a short journey and residence in this "Naboth's Vineyard of the Far East."

China naturally occupies the largest share of the author's attention, and in the four chapters devoted to the country "governed by professors," where the standard military works are 3,000 years old, he contrives to make even Chinese subjects interesting. He doubts the so-called awakening of the sleeping giant, believing that the yellow race will always exist, but feeling less sure that the integrity of the Chinese Empire is a certainty. He would have Japan and China keep a good understanding, in order to resist Russia, their common enemy. The painted picture from "the Chinese standpoint" is that of progress; the reality is that of standstill. Very salutary and very impartial is the author's discussion of the missionary problem. Surely, it is worth the while of Christians to inquire why the bearers of the Gospel are so unpopular with their own fellow-countrymen resident abroad, while considered intolerable nuisances by the natives.

Two chapters of fascinating interest conclude this suggestive book, which bristles with topics that tempt the reviewer to discussion, as they will the thoughtful reader to reflection. In forecasting the destinies of the Far East, Mr. Curzon combats at length the views of the late Mr. Pearson, who foretold a Mongolian deluge. The Japanese victories in Corea do but add commentary to Mr. Curzon's sober estimate of the "monstrous but mighty anachronism." Concerning the Japanese and their danger from conceit, he conceives that "no worse service could have been rendered to Japan than the publication of the last work in English, which has been dedicated to her charms by a well-known English writer and poet." He closes with a delightful and in the main truthful picture of those who from the land of homes maintain character, vigor, and health in climates wherein "the German grows fat and the Frenchman withers." English "is destined with absolute certainty to be the language of the Far East." "Moral failure alone can shatter the prospect that awaits" Great Britain in her impending task of regenerating Asia.

FOUR HISTORIES OF PHILOSOPHY.—II.

A History of Philosophy. With especial reference to the Formation and Development of its Problems and Conceptions. By Dr. W. Windelband. Authorized translation by James H. Tufts, Assistant Professor in Chicago University. Macmillan & Co.

History of Modern Philosophy. By Richard Falkenberg. Translated with the author's sanction by A. C. Armstrong, jr., Professor in Wesleyan University. Henry Holt & Co.

An Historical Interpretation of Philosophy. By John Bascom. G. P. Putnam's Sons.

A History of Modern Philosophy. By B. C. Burt. 2 vols. Chicago: A. C. McClurg & Co.

In order that the reader may be able to compare the style of the four books, we will quote a part of what each says about Berkeley, selecting this subject as familiar and as capable of brief treatment. Of course, there is not room for two opinions regarding Berkeley's place in history. What Windelband says is distributed in five different places, although Berkeley's system is as clearly "all of a piece" as can be. In one of these places we find this characteristic specimen of English:

"As the ambiguous, indeterminate nature of Locke's psychology unfolded itself in the antithesis in the following developments, so, too, this epistemological metaphysics offered points of departure for the most varied transformations. The very first of these shows an audacious energy of one-sidedness in contrast with the indecisiveness of Locke. Berkeley brought the ascendency of inner experience to complete dominance [why not say he brought the dominance of inner experience to complete ascendency? One phrase seems to mean as much as the other] by putting an end to the wavering position which Locke had taken [not that he influenced Locke, who was dead and gone; but he put an end to the position which had wavered while Locke was in it] upon the question as to the knowledge of bodies. This he did with the aid of his extreme Nominalism and with a return to the doctrines of Hobbes. He demolished the conception of corporeal substance. According to the distinction of primary and secondary qualities, it was held that a part of that complex of ideas which perception presents us as a body should be separated out [he means eliminated] and another part retained as alone real; but this distinction, as Hobbes had already taught, is in the nature of the case erroneous. The 'mathematical' qualities of bodies are as truly ideas within us as the sense qualities, and Berkeley had demonstrated exactly this point with analogous arguments in his 'Theory of Vision.' He attacks the warrant of the distinction of Descartes (and of Democritus). [This reference to Descartes and Democritus has nothing to do with Berkeley.] But while, according to this view, all qualities of bodies without exception are ideas in us, Locke has retained as their real supporter a superfluous unknowable 'substance'; in a similar way others speak of matter as the substrate of sensible qualities" (p. 469).

Now let us see how Falkenberg expresses precisely the same ideas:

"Berkeley is related to Locke as Spinoza to Descartes. He notices blemishes and contradictions allowed by his predecessor to remain, and, recognizing that the difficulty is not to be remedied by minor corrections, goes back to fundamental principles, takes these more earnestly than their author, and, by carrying them out more strictly, arrives at [attains] a new view of the world. The points in Locke's doctrines which invited further advance were the following: Locke proclaims that our knowledge extends no further than our ideas, and that truth consists in the agreement of ideas among themselves, not in the agreement of ideas with things. But this principle had scarcely been announced before it was violated. In spite of his limitation of knowledge to ideas, Locke maintains that we know (if not the inner constitution, yet) the qualities and powers of things without us, and have a sensitive certainty of their existence. Against this, it is to be said that there are no primary qualities, that is, qualities which exist without as well as within us. Extension, motion, solidity, which are cited as such, are just as purely subjective states in us as color, heat, and sweetness. Impenetrability is nothing more than the feeling of resistance—an idea, therefore, which self-evidently can be nowhere else than in the mind experiencing it. Extension, size, distance, and motion are not even sensations, but relations which we in thinking add to the sense-qualities (secondary qualities), and which we are not able to represent apart from them; their relativity alone would forbid us to consider them objective. And material substances, the 'support' of qualities invented by the philosophers, are not only unknown but entirely non-existent. Abstract matter [this is not very good English. "Material substance" is Berkeley's expression] is a phrase without meaning, and individual things are collections of ideas in us, nothing more. If we take away all sense qualities from a thing, absolutely nothing remains. Our ideas are not merely the only objects of knowledge, but also the only existing things—nothing exists except minds and their ideas. Spirits alone are active beings, they only are indivisible substances and have real existence, while the being of bodies (as dependent, inert, variable beings, which are in a constant process of becoming ["forever changing," "in a perpetual flux," are Berkeley's expressions. 'Siris,' §§ 344 *et seqq.*]) consists alone in their appearance to spirits and their being perceived by them. Incogitative, hence passive, beings are neither substances nor capable of producing ideas in us. Those ideas which we do not ourselves produce are the effects of a spirit that is mightier than we.

"With this a second inconsistency was removed which had been overlooked by Locke, who had ascribed active power to spirits alone and denied it to matter, but at the same time had made the former affected by the latter. If external sense is to mean the capacity for having ideas occasioned by the action of external material things, then there is no external sense.

"A third point wherein Locke had not gone far enough for his successor concerned the favorite English doctrine of nominalism. Locke, with his predecessors, had maintained that all reality is individual, and that universals exist only in the abstracting understanding. From this point Berkeley advances a step further—the last, indeed, which was possible in this direction—by bringing into question the possibility even of abstract ideas. As all beings are particular things, so all ideas are particular ideas."

The above two presentations of Berkeley are as alike as two peas or as two synoptical gos-

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pels, and illustrate what advantages and disadvantages the Germans derive from thinking gregariously.

The following is about one-fifth of what Bascom has to say about Berkeley, and we select the passage in which he has the most to say about methods of reasoning:

"Bishop Berkeley stands quite by himself. Idealism has played a very secondary part in English philosophy. The idealism of Berkeley did not arise from magnifying mental processes, and displacing with them the physical phenomena disclosed in the senses, but sprang from the dualism of Descartes and from the weakness involved in empiricism itself. Empiricism becomes uncertain in its affirmation of any exterior reference of sensations. The mind is so robbed of its native powers as to be able to make no primitive assertion with certainty. Sensations, as simple phenomena, overmaster the mind and hold it in subjection to themselves. Mill gave this tendency full expression in regarding matter as only the possibility of sensations. The correct and firm reference of our ideas became impossible. Berkeley, much impressed by the empiricism of Locke, and escaping the fracture in the universe involved in the system of Descartes, affirmed the true origin of sensations is the divine mind."

The following is about a third of Mr. Burt's account:

"To the query 'whether a man born blind and then made to see would at first give the name distance to any idea (object of consciousness) intromitted by sight,' Berkeley's answer is that he would 'take distance that he had perceived by touch to be something existing without his mind, but would certainly think nothing seen was without his mind.' He would come to perceive distance by sight, only as he learned to interpret visual impressions by impressions of touch and bodily movement. By experience he would become able to 'perceive' distance at once by sight; every visual impression would instantaneously receive an interpretation in the language of touch and movement. But, this being the case, all vision would, in a very important sense, be prevision; visual perceptions are, unconsciously to ourselves, created for us beforehand by experience; and every idea or object of (visual) consciousness would presuppose a subject of consciousness or mind. What is true of vision is true of all forms of sensible experience. Why the sensations of one sense thus receive interpretation in the language of another, and why certain impressions of different senses are uniformly conjoined to constitute the idea of a fixed object, we do not know, any more than we know why words in English, Greek, or any other language have the significations they have for us. Certain it is that we find in experience ideas or objects existing in regular coexistence and succession, or in an order—which order we know, from the manner in which we get these ideas, and from the fact that they form an order, to be inseparable from mind. Such being the case, the traditional notions of matter, substance, and the like which suppose a real existence apart from mind, are 'empty metaphysical abstractions,' a 'dust raised by metaphysicians that prevents their seeing clearly.' The notion of matter is self-contradictory; 'matter is something that is not, and yet at the same time *is* for consciousness,' since we cannot attach any meaning to the term 'matter' without giving matter an existence for the mind, or 'bringing it within the mind.' The very being of all objects for us consists in the 'being perceived and known.' What does not exist in *my* mind or that of some other mind or spirit, finite or infinite, cannot have existence. The self-contradiction inherent in the notion of matter [misprinted, water] does not appertain to that of spiritual substance. The words *I* and *you* have certain intelligible meanings which warrant our speaking of spiritual beings, though they be not exactly phenomenal."

This is perhaps not quite so forcible a presentation of Berkeley as the Germans give; but it is thought out by the author for himself, and presents the subject in the fresh light of a new morning.

WALKER'S CONGREGATIONALISM IN AMERICA.

A History of the Congregational Churches in the United States. By Williston Walker, Professor in Hartford Theological Seminary. [The American Church History Series.] New York: The Christian Literature Co. 1894.

Prof. Walker has done his work in a manner that deserves the warmest praise. With a large subject and a small canvas, he has managed his composition and distributed his light and shade in a way that shows something artistic in his quality. The result is a most happy one, whether attained by lively intuition, or, as is more likely, by the carefullest deliberation. He has best economized his space by abstaining from all personal controversy. Here and there we are sure that he has in mind Mr. Douglas Campbell or some other author with whom he cannot quite agree, but he calls no names and very seldom falls into the controversial tone. Even where he is dealing with others' controversies—and from the nature of the case he is doing this for the best part of the way—he holds the balances so evenly that we are not always able to make out to which side his own sympathies incline. He seems to write of "the New England theology" of Jonathan Edwards and the later Edwardsians with admiration and approval, but he notes the various stages of its decline without painful emotion, and its decease without any beating of the breast. In such later controversies as those of the Andover heresy and the missionary theology of the Board of Foreign Missions, the treatment is extremely brief—a mere outline of the facts. But the inference is unmistakable that Prof. Walker's sympathies are with the party of progress. If they are not, he is a man of singular self-restraint. Of course a method so impartial has its peculiar disadvantages. It does not convey the spirit of this, that, and the other stage of the long history, at which amenities were interchanged by the contending parties as hot as bullets from the rifle's bore. One going to these pages for a just impression of the "Taylor and Tyler Controversy," for example, would get little notion from their colorless phrases of "the deep damnation" that was dealt out on either side.

Prof. Walker introduces the American part of his history with two valuable chapters, "The Beginnings of Congregationalism" and "Early English Congregationalism." In the former there is much emphasis, as there should be, on the Swiss and German Anabaptists. The bad name which they have had in Protestant histories, and especially in apologies for Luther's treatment of "the fanatics of Münster," does not prevent the critical historian from seeing how many seeds of social and religious good which have since come to light were buried in their chaff. The connection between English Congregationalism and the Continental Anabaptists cannot clearly be made out. They had much in common and much in difference, but that which was most central to either was the idea that a Christian church was made up exclusively of persons who had "experienced religion." That the magistrate has no right to interfere with the church (Roger Williams's doctrine of "soul liberty"), was an Anabaptist doctrine long before his time—a fact to which Mr. Oscar Straus's anxiety for Williams's originality has made him strangely indifferent. Not less so were the English Congregationalists of the Barrowe sort, but the Brownist separatists held distinctly to the Anabaptist opinion. Hence, in part, the better treatment which Williams received at Plymouth, though Prof. Walker contends that Robinson and his Pilgrim band were less rigidly separatist than the Brownists, and made concessions to the civil power which *they* would not. The English Congregationalists also rejected the doctrine of adult baptism which gave a name to the Anabaptists, and their forswearing of oaths, civil office, and the use of arms. Prof. Walker finds it easier than Tolstoi and many sounder scholars to set aside the Anabaptist Scripturalism here as "uncritical literalism." If with so much difference there was a genetic relation between the Continental Anabaptists and the English Congregationalists, how did it come about? Evidently through the Dutch that swarmed into the eastern ports of England and the adjacent towns.

As between the English Congregationalists Browne and Barrowe, Prof. Walker's sympathy evidently inclines to the former, though not because of a career which ended in the Established Church, while Barrowe's ended at the stake. Prof. Walker is happy to distinguish the free association of American Congregationalist churches from English independency, and he finds in Browne the germ of the American system. He also finds in him the prophecy of that democratic church government to which American Congregationalism finally attained, after wandering through all its early history in the semi-Presbyterian ways of Barrowe, who made church government wholly a matter of church officers.

The history of the Pilgrims is written, perhaps, more expansively than our needs required, but it can never fail to interest the common heart. Much is made of the influence of the Plymouth Colony on the settlements at Salem and Boston in shaping their church polity. It was evidently very great. History has few transformation scenes more sudden than that which converted thousands of Church of England Puritans into New England Congregationalists, as if their affection for the "dear Church of England" had been washed overboard on their way across the sea. Prof. Walker may not overrate the Plymouth influence, but, as Becky Sharp "must be her own mamma," so was it with the young colonies. They had to shift for themselves. They had to fashion a polity suitable to their novel circumstances in a new world. From these sober pages one learns how much rhetoric there has been in the talk and writing about the New England theocracy. The relation of Church and State was simply a survival of the English system, to which the Presbyterians of the Long Parliament held in as good faith as Laud and his bishops. The identification of Church and State in New England was, however, never so complete as has been commonly supposed. State and Church had their separate organizations, and there were bounds which the State might not pass. That the early State was officered and manned entirely by church-members made the approximation to a practical identity much nearer than it would otherwise have been.

Prof. Walker's fifth chapter, "The Development of Fellowship," handles the affairs of Roger Williams and Anne Hutchinson, and characterizes "The First Synod" and the "Cambridge Platform" which followed in the wake of the religious troubles brought upon the community by Williams and Mrs. Hutchinson. The handling is apologetic, but without violence to the offenders. Williams's proportions are far less heroic than in Mr. Straus's memoir, and the illiberality of his excommu-

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nication of all but extreme separatists from the Christian church has certainly no beauty that we should desire it. Though Mrs. Hutchinson's doctrines threatened the social safety far more than Williams's, Prof. Walker treats her much the more tenderly, either because she was a woman or because of her unhappy fate. The early synods were inspired by the necessity of coöperation for the general safety of the State and Church. We are clearly shown that the New England Congregationalists broke with the Anglicans and Presbyterians only on grounds of polity and worship. With their doctrine they had no quarrel. The Cambridge Synod adopted the Westminster Confession in its entirety, and the controversies of the seventeenth century, almost without exception, were concerned with questions of church polity rather than with doctrinal points. The most important of these controversies was that relating to the celebrated Half-Way Covenant. Here was a clear departure from the Anabaptist-Congregationalist ideal of the church as a body of experienced Christians. Prof. Walker is firm in his opinion that the political inspiration and importance of the Covenant have been much overrated. It is interesting that its most eager advocate in its most aggravated form was the Rev. Solomon Stoddard of Northampton, the maternal grandfather of Jonathan Edwards, and that Edwards (his successor in the Northampton pulpit) was its most inflexible opponent, and for his opposition was broken by his people as on a wheel, and packed off into the Berkshire wilderness to convert the Indians and define the freedom of the will. Nevertheless, the stone which the Northampton parish rejected became the head of the corner in due time; the church became again a body of experienced Christians pledged to the exclusion of all others. Prof. Walker signifies his approval, but it would be interesting to know to what extent the rule is an ecclesiastical fiction of the modern churches.

The general reader will find Prof. Walker's seventh chapter far more interesting than any other in his book. So will every reader not already well informed concerning the details which it presents of "Early Theories and Usages." The variation of the usages from the theories as time went on is instructive. In seventeen chapters the Cambridge Platform set forth the scheme of a true polity, giving New Testament chapter and verse for every particular. The scheme included pastors and teachers, elders and deacons and "widows" as officers of the church. But here again necessity ruled, and the teachers, elders, and "widows" fell into disuse. The "teachers" used to read the Scriptures and expound them verse by verse. Other reading was called "dumb reading," and was long discountenanced as smacking of ritualism, so that a Scripture reading formed no part of the Sunday services. The official absence of the minister from weddings and funerals is a very interesting trait. The first marriage by a Massachusetts clergyman was in 1686; the first prayer at a funeral in 1685. The reason for these things will readily occur: clerical marriage suggested the Roman sacrament of marriage, and prayers at a funeral the Roman prayers for the dead. The relations of Church and State furnish some of the most readable passages. The position of the Congregationalists as the established church often worked to their disadvantage. It was easier for any other body of sectaries to form a new church than for a body of Congregationalists dissatisfied with the parent organization.

If the seventeenth-century controversies were those of ecclesiastical polity, those of the eighteenth were preëminently those of theological difference. Prof. Walker's personal interest in them is very great, and yet no part of his book is likely to be read with so little attention. The Great Awakening is treated as a reaction from the spiritual deadness of the first decade of the eighteenth century; but it was followed by a no less moribund condition. From 1744 to 1748 Jonathan Edwards did not add a member to his church. His reaction from the violences of Whitefield gets but a scanty phrase of recognition. It is a question with Prof. Walker whether Whitefield did not mar more than he mended. The Arminian development was distinctly a reaction from his Calvinism. It was an Arminianism strangely in contrast with the Arminianism of the Wesleyan Methodists, as little emotional as that was extravagantly so. The Unitarian separation is treated with the utmost geniality, as a reaction from an evangelical revival early in the present century—an inversion of the common understanding. Probably there was a double operation. The views of Edwards and his successors are set forth with as much fulness as the author's space allows. Prof. Walker finds the strength of Edwards in his insistence on responsibility; but as Edwards taught that man could not be willing, however able, to do right without special divine interference, it is hard to see where the responsibility came in. The remarkable thing in our own time about all the hair-splitting of the Edwardsians is, not that this or that opinion is discarded, but that only the historical student has any thought at all

> "about the war,
> And what they killed each other for."

The tenth and eleventh chapters are very rich in the details of a great denominational expansion, the methods of missionary enterprise, and a more perfect fusion of the different parts of the denomination into a compact and energetic unity, eager, earnest, and aggressive. Somewhat too trippingly for perfect candor, we are hurried over the heretical developments and tendencies of recent years. We are nowhere invited to imagine what a general holocaust there would be if heresy were still measured by the Cambridge Platform and the old punishments were still meted out. But the most serious omission is that of any mention, except the barest and most casual, of that scientific understanding of the Bible which is now the common property of all good scholars, without distinction of sect, and which, if it does not more seriously affect the traditional doctrines of the Congregational body, relieves them entirely of their dogmatic character, and makes them merely matters of opinion, as they were in their original estate.

JUNIUS AGAIN.

Junius Revealed. By his surviving grandson, H. R. Francis. Longmans, Green & Co. 1894. Pp. vii, 82.

THE title of this work can hardly be otherwise than disappointing. It leads one to expect some distinct avowal of the authorship of Junius by Francis, preserved through all these years by his family, and now brought to light by his grandson. "Revelation" means nothing short of this. The book contains no such avowal. A large part of it is taken up with an emphatic and detailed statement of opinion by Mr. Francis—now, of course, a man advanced in years—that his grandfather was really the author of Junius; and this is illustrated by recounting various idiosyncrasies and anecdotes retained by family tradition. Much of this matter may be found in almost the same language in Parkes and Merivale's Life of Sir Philip Francis, to which work, indeed, the present purports to be only a supplement. Of course, the value of all such opinions is merely corroborative: it might be nullified at any moment by an authentic disclosure of the real identity of Junius. But that real disclosure never comes; and, after all the attacks on the citadel and all the repulses, it seems as if it was still impenetrable, and as if Junius's famous motto, "Stat nominis umbra," told the story. But though, strictly speaking, Mr. Francis does not give the revelation which his title indicates, he does offer us a chain composed of very remarkable though slender links, from which it is hard to avoid the conclusion that Francis and Junius are inseparably one. To exhibit this chain concisely is the design of this review, though for its thorough examination the book itself must be consulted.

In the year 1771, Philip Francis and his kinsman, Richard Tilghman, being at Bath, a certain Miss Giles received anonymously a copy of verses, enclosed in an envelope on which was a complimentary dedication that gave every indication of a feigned hand, and at first sight a different one from the contents. The publication of Taylor's 'Junius Identified' having lent a good deal of interest to the handwriting of Philip Francis and of the "private notes" of Junius, Miss Giles, who, as Mrs. King, had preserved verses and envelope, conceived the idea that the latter was in the "Junius" hand, and had some facsimiles taken of it. One of these, coming to the hands of Mr. Francis, was shown by him without remark to Mr. Woodfall, the son of Junius's publisher, who instantly recognized it, with an oath, as in the handwriting of Junius. It was then supposed, by the granddaughter of Mrs. King, who had preserved the verses, that they were in the ordinary handwriting of Francis, which they much resembled.

When Mr. Edward Twistleton submitted the various "Junius" MSS. to two experts in penmanship, whose labors ultimately appeared in a magnificent volume, showing how marvellously the feigned hand of Junius grew out of the ordinary hand of Francis, there was submitted with them the two Bath documents, verses and envelope, and they unhesitatingly pronounced the former to be in the handwriting of Junius; but the latter not in that of Francis, but of his intimate friend and kinsman Tilghman, who had contrived to give his writing somewhat the air of Sir Philip's. This identification brought Junius, the verses, and Sir Philip so near to each other as to add very strongly to the force of Mr. Twistleton's case, that the identity of the two was demonstrable on chirographic grounds.

But all this time Mr. Francis or his sister had had in their possession another MS. which he regards as the missing link. In 1852, some time after the recognition by Woodfall, Mr. Francis, being on a visit to Lady Francis, the widow of his distinguished grandfather, received from her some pieces of verse which Sir Philip, during their courtship, had given her as his own compositions. One of them, written at full length in Sir Philip's own undoubted hand, to which Tilghman's copy of the Bath verses bore some likeness, was only another copy of those very Bath verses, sent years before, under Junius's feigned envelope, to Miss Giles. It seems hard, if one wished, to get away from the connection of these facts. The

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same copy of verses is sent, at dates more than thirty years apart, to two ladies. In the first case, it is in a writing strongly resembling Francis's own, and recognized by experts as that of Francis's most intimate friend. It is enclosed in an envelope, recognized not only by experts, but by the son of Junius's chief correspondent, to be in the handwriting of Junius. In the second case, the verses are given by Sir Philip Francis in his own hand, and as his own composition, to his second wife.

The documents were placed by Mr. Francis, in the hands of Mr. Parkes for his Life of Francis, but, as is well known, that work was never finished by him; in particular, he never wrote the chapter on the identity with Junius, and Mr. Merivale, who finished it, did not go into the depths of the question. Still, Mr. Francis was naturally surprised to find no use made of the papers, which were returned to the family. Mr. Twistleton's great work has rendered them almost abortive, yet it is well that they are now published in facsimile, as a most significant contribution to a subject which, obsolescent as it seems, is hardly obsolete.

It has been said that the matter added by Mr. Francis to his documentary evidence is but little of it new, and not too well arranged. There is one singular mistake where he speaks of Junius as obviously learned in the law. Lord Campbell had already pointed out that this was not the case; Junius makes more than one serious slip in his attempts at legal argument. But Mr. Francis points out one interesting fact, namely, that Edmund Burke was in the habit of receiving frequent and rather imperious suggestions from Francis as to his English style; and that possibly resemblances which have been detected in Junius to Burke really tell the other way—that Burke had contracted some of Francis's mannerisms.

It seems difficult to understand now the estimate placed by Junius's contemporaries on his writings. That they were for his day exceedingly bold, and must have convulsed England by their audacity at the time when Wilkes was literally hunted to death—it was not his persecutor's fault that he survived—for what seems to us the very harmless "Number 45," may well be believed. But that their literary and political force should be considered equal to their asperity, so that men seriously canvassed the possible authorship of Edmund Burke, is incredible to a modern reader. Each writer poured out his most vitriolic wrath on the Duke of Bedford. The assault of Burke on the grandson is not one of his most attractive compositions, either in temper or in style, and shows that personal sorrow and political anxiety had had a sad effect on the aged philosopher. But in comparison with Junius's attack on the grandfather it is dignified and noble. The letter of Junius is malignity, pure and simple—just the thing, when exhibited in India, to have made an average Hindu erect a temple to the author, as a fiend to be propitiated. It may be that English prose has on the whole degenerated; but the present generation can perfectly well dispense with the pen of Junius, particularly if inspired by the temper of Philip Francis.

Western Origin of the Early Chinese Civilization. By Terrien de Lacouperie. London: Asher & Co. 1894.

Dr. Terrien de Lacouperie, to whose Oriental studies and researches we have before called attention, now gives the results of these in accessible form. Roughly grouping the scholars who have made Chinese learning their specialty, we may say that there are three schools. Dr. James Legge, Max Müller, Herbert Giles, etc., believe that Chinese culture, literature, and script are wholly indigenous, and they accept, in the main, the Chinese traditions. At the other extreme is a group of destructive critics who ridicule the pretensions of China to extreme antiquity. The late W. F. Mayers, in his peerless 'Chinese Reader's Manual,' begins the historical period 781–719 B. C.; others going so far as to declare Confucius a mythical personage. Between these two sets of extremists stands Dr. Terrien de Lacouperie, who in 1880, after twelve years of labor, propounded in a lecture and pamphlet the wholly new theory of the derivation of Chinese script and rudiments of civilization from Western or Mesopotamian sources forty centuries ago. A synopsis of this theory was given in the *Nation* soon after the publication of that pamphlet. Since that time, in eight or nine separate works and more than one hundred and twenty papers in learned periodicals, linguistic, numismatic, and archæological, this scholar has steadily reinforced his thesis. Studying on an independent basis, other scholars, Edkins, Ball, Douglas, and less-known workers in the same field, have accepted substantially the same views.

Briefly stated, the theory is this: Four distinct civilizations appear in ancient history—Egyptian, Chaldæan, Hittite, and Chinese. The last appears in a curious state of relative completeness among Mongoloid races renowned for their ultra-conservative and non-progressive character. Sifting all fabulous accounts, we find as a residue a few indisputable evidences showing a small number of families arriving in the northwestern part of the present China. The fact that these immigrants were in possession of a comparatively advanced civilization explains the enthusiasm of after ages for these men, and the deep impression left to the present day in the mental habits of the whole people. In the *early* souvenirs of the Chinese, traces or traditions of savage beginnings, of slow developments of civilization, of pictorial rudiments of writing, of successive progresses of knowledge by self-growth, do not exist, though these are sufficiently plentiful in the writings of late fabulists and embroiderers of the early legends. The most ancient documents of China imply a "curious state of relative completeness." Everything in Chinese antiquity and traditions pointing to a Western origin accounts fully for the feelings and beliefs about those early introducers of the civilization of China, who came to the aborigines with their faces set to the rising sun.

By assembling all clues, arguments, and illustrations found by himself or gathered from the writings of a host of scholars, native and foreign, Terrien de Lacouperie marshals a formidable body of proof which can no longer be answered by mere elevation of the nose, or by summoning the opposing authority of names. His portly book is made up largely of pages, in their original typographical form, from the *Babylonian and Oriental Record;* but the text is clear and the notes are abundant, while fresh chapters and new matter make a total and a unity for which the scholar and interested reader will be grateful. "The conclusion of the present work is that some 370 items of civilization have been introduced in China from Anterior Asia and also Western India during the twenty-five centuries covered by the investigations it contains or summarizes." In a paragraph on page 396, the author attempts to credit to each immigration, country, or civilization the number of elements introduced from without for the benefit of the Chinese. "All these elements of Western culture, with a limited contribution of the pre-Chinese form, with the[ir] own adaptation, progress, and evolution of China, the real bases of Chinese civilization."

The book has a full index and a table of errata. We are glad to see announced by the author a 'History of the Civilization of the Chinese.'

Health at School. By Clement Dukes, M.D., etc., Physician to Rugby School. Third ed. Illustrated. London: Rivington, Percival & Co.

The interior economy of the microcosms known as the great public schools of England is incidentally exposed very clearly in this volume. Book learning, as we all know very well, should be secondary to education at any school. The laws of attention, the "stretching toward" this and that, that mark a school and that draw the pupils this way or that way towards certain standards, are seen in the finished work. Dr. Dukes's exposition of the principles that underlie the various forms of health necessarily shows what is and what is not done in those great establishments the conditions of whose daily life it uses as illustrations. To the average American, many of those conditions are novel, and we may hope some of them will always remain foreign. It is inconceivable, with our standards, that thirsty boys at school should have unrestricted access to a barrel of beer kept for that purpose (even though this may be an exception, not the rule), whatever form of alcoholic drink "beer" may mean (p. 145); that an evening meal with beer should be in vogue at some of the highest-class public schools (p. 165); or that a school official should have occasion to say, "Beer I believe to be unnecessary for boys," although "beer is usually provided for boys at school" (p. 178). So with the system of prepostors, and that of fagging, which, as now existing, the author looks upon as wholesome; but he admits that when the fag is employed at meal-times, as in toasting at breakfast, and thus is prevented from obtaining his own breakfast or is obliged to bolt it for want of time, it is simply intolerable. That is a reasonable opinion. May one not suspect that the British worship of strength, as not only the emblem but the motive of authority, has one of its bases in the bullying which, Dr. Dukes says, "of all kinds, is unhappily still exceedingly rife in all schools"?

These blemishes do not really concern us. The book is filled with wise information on every conceivable feature of school life, and through it all runs a constant plea for the preservation of the moral purity that is so apt to suffer in the congregation of youth of either sex. Physical conditions have a great deal to do with moral health. The essential differences between the schools of the two countries are great, but human necessities are the same, and the arguments for suitable clothing, for air-space, for sufficient sleep, for quietude of body and mind before retiring, for proper food and enough of it, for ventilation, for a reasonable temperature, for systematic physical training of some sort whether by games or in drill, appeal to all sensible parents and instructors. In asking for these Dr. Dukes does not ask for abstractions; he clearly points out what is required and how it is to be had. One very wise remark is: "No growing boy should be stinted in sugar" (p. 170). Another that appears rea-

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sonable is not so sound: "Warm woollen socks—never cotton—and dry boots are requisite for the preservation of health; for they keep the feet both warm and dry." Not always; for there are feet and feet. The boy or man who perspires freely will presently soak his stockings with perspiration, and then will be going about with wet feet, not particularly hurtful while in motion, but very unpleasant, to say the least; and as soon as he is at rest he has cold feet under the very worst condition. Small children must be carefully watched; big boys should use some judgment after instruction. The English standard for the temperature of the class-room, not below 50° nor above 60° F., would not be comfortable nor healthful in America, although it is a working rule there, and we know wherein the proof of the pudding lies.

The suggestions for the physical care of the boys are numerous and judicious, and may be studied with advantage even by those who have large practical acquaintance with the subject. While it is not set forth as such, this is a valuable contribution to pedagogy, and well sustains its dedication, "To the memory of Thomas Arnold of Rugby, the benefactor of schools and scholars."

Durch Massailand zur Nilquelle: Reisen und Forschungen der Massai-Expedition des deutschen Antisklaverei-Komite in den Jahren 1891-'93. Von Dr. Oscar Baumann. Mit Illustrationen und einer Originalkarte. Berlin: D. Reimer. 1894. Pp. xiv, 386. L. 8vo.

THE object of the expedition of which this sumptuous volume is the record was to explore the northern part of German East Africa. Its leader, and narrator as well, Dr. Oscar Baumann, an African traveller of considerable experience, claims to have succeeded to the satisfaction of his employers, the Anti-Slavery Society, though it is difficult to see how he has furthered the work of that organization. He gives, indeed, the impression of endeavoring to make the most of an expedition apparently very barren of important results. On the title-page he describes it as covering parts of three years. In fact, it started from the coast on January 15, 1892, and returned on February 21, 1893. During these thirteen months he travelled twenty-four hundred miles, a far too rapid pace for thorough exploration; and though two-thirds of the country traversed was unknown territory, yet a large part of it proved to be an uninhabited waste. In the summary, printed in large type, of what the expedition accomplished, he calls attention to the discovery of "two large lakes." These were simply collections of salt water in the desert, the one, according to the map, not quite forty miles long by five broad in the widest part, the other a little over twenty miles long, and both so shallow that it is not certain that they do not wholly disappear in dry seasons. The source of the Nile for whose discovery the author takes much credit to himself, was a little brook which he judged to be the head waters of the Kagera or Alexandra Nile, though the actual head of the Nile system, which he did not see, was at least sixty miles farther south.

This is of little moment, however, in comparison with his treatment of hostile demonstrations by the natives. Under these circumstances he was accustomed not to parley, but to fire immediately—a system invariably successful in putting an end to hostilities for the time. This was done, not merely to secure the passage of his expedition, but, in one instance at least, merely to satisfy his curiosity. Attempting to land on a small island in Lake Victoria, on which pygmies were said to live, the natives warned him off. Ordering his men to fire, "some warriors fell, others were wounded, and the remainder fled hastily away." For an hour or two he wandered around the island, repelling two more attacks with "a murderous fire"; and then, apparently in utter indifference to the destruction he had wrought among his innocent fellow-beings, he returned to his camp musing on the beauty of a moonlight sail on the Nyanza! So far from deprecating the necessity of taking human life, Dr. Baumann seems almost to boast of it. In the closing sentence of the summary already referred to he says: "Numerous conflicts we have had to sustain; nevertheless with pride we can maintain that through our expedition German prestige [*Ansehen*] in Africa suffered no harm."*

With this our fault-finding is at an end, and we hasten to say that Dr. Baumann proved himself to be an admirable leader, took excellent care of his men, who became much attached to him, and often showed great kindness to natives in distress. His account of his travels is as interesting as the monotonous character of much of the country through which he passed would permit. His route lay from Tanga, a coast town, not far from the British boundary, through the southern part of Masailand to the Victoria. He boasts, characteristically, of the rapidity and security of his march through this warlike people's country, as compared with the progress of previous travellers—a difference amply explained by the starving condition of the Masai, whose herds had been destroyed by cattle-disease. They were willing to sell their children, and in some instances themselves, for food. After some explorations on the south-eastern shore of the lake, he crossed to Tanganyika, passing through Urundi, a district never before visited by a white man. Here he was greeted by the natives, who came out to meet him in great numbers, singing, dancing, and waving branches of trees, like a host of bacchantes. Above the tumult sounded cries of "Mwesi," "Ruler of Urundi," "Great King," "We are slaves"—so his guide interpreted the various cries. Men fought with each other to get near him as he passed, and "literally threw themselves under the feet of the donkey" which he rode. Herds of cattle and huge quantities of food and beer were brought to the camp, and even the huts were at times stripped of their contents for gifts to him. After several days of this excitement, which unfortunately, and to Dr. Baumann's unfeigned regret, did not pass without bloodshed, he learned its cause.

"The Warundi were formerly ruled by a royal race which derived its origin from the moon (*mwesi*) and whose dynastic title was 'Mwesi.' The last Mwesi, Makisavo (the pale face) by name, had long since died, but according to tradition still lived in the moon and was expected from the north. When now suddenly a white man from the north came into the land, they saw in him their eagerly desired ruler, the Mwesi Makisavo."

It was in the country of this people that his Nile source was situated, at a height of about six thousand feet above the sea on the north-eastern slope of the range which forms the eastern shore of Tanganyika. The lake itself, which belongs to the Congo system, is about thirty-five miles distant. The range at this point, which seems to consist of grassy hills rather than of mountains, is called by the natives Missosiya Mwesi, "which, literally translated, means Moon Mountain." Here their kings were buried and their spirits still wander. It should be said in regard to the statements in this extraordinary story, which we suspect is somewhat overdrawn, that the author was entirely dependent upon an interpreter of whose trustworthiness he probably had no means of judging. After this episode no specially noteworthy incident took place, as the return journey to the coast was mostly over familiar caravan routes.

The second part of the volume contains a description of the physical geography of the newly explored regions and an account of the different tribes encountered, their habits, modes of life, dwellings, weapons, and household utensils. In the closing chapter Dr. Baumann discusses the industrial value of the country. The outlook is certainly not very promising. The only article of commerce at present is ivory, which is rapidly diminishing and will soon cease to be transported through the German possessions, the source of supply being exhausted. Our author recommends as one means of preventing the extermination of the elephant the prohibition of killing the young, and the confiscation of all small tusks brought to the coast. As there have been no discoveries as yet of mineral ores, except iron, and there are comparatively few valuable trees, there remains nothing but agriculture. But of arable land there is "no surplus," the fertile regions rising like islands here and there out of the vast and almost worthless plains. The highlands, however, contain much good land which could support a population a thousandfold greater than now inhabits it. There can be no expectation of European colonization, though white men might live in some of the higher regions. Dr. Baumann advocates building a railway from Tanga to Speke Gulf on Lake Victoria, a distance of 500 miles. As the road projected by the English will be at least 650 miles long and through a much more difficult country, he suggests that the two enterprises should be joined and one road only be built. An appendix contains a series of papers by different writers descriptive, among other things, of the specicimens of the geology, the flora, mollusks, and insects collected. Dr. Baumann himself gives a few examples of tales in various languages, and a curious list of the members of the expedition, their wages, and their fate. The whole cost was 80,000 marks. The illustrations are with few exceptions admirable and well chosen, especially the reproductions of the photographs of the natives. There is a map, with two insets, the one ethnographical, the other geological, which is worthy of the highest praise.

*As his opponents in these fights were without exception armed only with spears and bows and arrows, it is hard to see any occasion for pride in his success.

The Boundaries of Music and Poetry. By W. A. Ambros. Englished by J. H. Cornell. New York: G. Schirmer.

IT has been maintained that composing a musical score is the most complicated and difficult of all kinds of mental creativeness. If we are to judge by the results so far attained, one might suppose also that musical æsthetics is the most difficult branch of philosophy. Some of the most prominent metaphysicians, including Hegel, Schopenhauer, and Hartmann, wrestled with the subject without conquering it. Critics and teachers like Engel and Ehrlich have written treatises on musical æsthetics

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or histories of it, containing many instructive and entertaining details; Wagner and Schumann have thrown a bright light on certain problems; but a systematic, readable, and trustworthy treatise on musical æsthetics remains to be written. The only treatise that has attracted general attention is Hanslick's 'On the Beautiful in Music,' the very title of which shows what a shallow view the author takes of his subject; for we seek in music not only "the beautiful," but the dramatic expression of emotions which are often opposed to beauty. Yet this book, almost every conclusion in which is erroneous, has reached its eighth German edition and has been translated into several other languages. Why? Simply because it is written in an entertaining, lucid style, the writer having evidently made up his mind as to what he was going to say before he took up his pen.

The same cannot be said of 'The Boundaries of Music and Poetry,' by Ambros, of which Mr. Cornell has made a tolerably clear and readable translation. Were it not that the name of Ambros is well known in the province of musical history and literature, it would have been hardly worth while to translate this little treatise; for a more rambling, illogical, undigested, bewildering book has rarely been written, even by a German with symptoms of metaphysical mania. In the 187 pages of text there are no chapter headings, or apparent logical divisions, but the writer goes on and on in a chaotically rambling way which actually leads him in one place to perpetrate eleven full pages without a paragraph! It is extremely difficult to find out what he is driving at; in other words, the book gives the impression of being the work of a man who had some interesting things, more or less related, to say, who put them down at random, trusting to luck as to sequence, and who felt too lazy afterwards to rewrite the whole thing and give it a literary shape. Altogether too many books are manufactured in this way, especially in Germany—books which make the reader do the work the author ought to have done, and which, instead of being works of literature, are mere literary quarries.

Were the substance of Ambros's book half as bad as its form, it would not have deserved a notice of more than six lines; but it contains some really admirable pages and suggestive details which make it a pity that the original publisher did not compel Ambros to rewrite his book before he put it into type. Had the author devoted another year to his task, had he taken Lessing as a model, he might have produced a book on the boundaries of music and poetry as suggestive as 'Laocoön' is in regard to the boundaries and limitations of poetry and plastic art.

Ambros's theory is that there is no sharp and definite line of demarcation between poetry and music, but that there is a border-land of considerable extent in which objects are veiled in a mysterious twilight. This he tells us on the last page, which would have been quite in place in a Japanese or Hebrew book. Had he been a logical writer, he would have placed it first, and then have proceeded to explain that the border-land between these two arts naturally falls into several sections, namely, opera and lyric song (where music and poetry go hand in hand), and programme music, which consists of three kinds: one represented by Schumann's piano pieces, with poetic superscriptions added *after* the piece was written, and often an afterthought; another by Liszt's symphonic poems, in which a poetic subject (such as the "Ride of Mazeppa") is deliberately chosen, and the music written to illustrate it in a general way; the third, by Berlioz's dramatic symphonies (*e. g.*, "Romeo and Juliet"), in which a full programme is supplied, and the hearer is expected to dovetail the music into the programme. After making such a division and clearly announcing it in chapter headings, Ambros might have gone forward in a lucid literary way, instead of jumbling all his remarks together at random.

The author is a warm admirer of Wagner, and his book contains some eloquent tributes to the poetic beauties of his operas, especially of "Tannhäuser." That Liszt's symphonic poems are overlooked, is probably due to the fact that when this book was written those compositions were not yet familiar in German concert halls (Germany being far behind America in this respect). The omission is the more to be deplored because Liszt represents the phase of programme music which Ambros, like Wagner, approves, whereas both condemn the Berlioz variety as an aberration. While Wagner's pages on this topic are much more incisive than those of Ambros, the latter, too, has some excellent remarks on that "strange medley of symphony, oratorio, and opera," as he calls Berlioz's "Romeo and Juliet," and pronounces it also "an entirely natural consequence of the mistake contained in the principle of wishing to translate into music a poetic work with all its details." Such music, he adds, a few pages later, by taking on a programme, acknowledges its insufficiency, exhibits a certificate of poverty, thereby confessing of its own accord "that it has passed beyond its natural boundaries."

Ambros, who takes an emotional interest in his art, has, of course, no sympathy with Hanslick's absurd contention that music has a greater nervous and moral effect on savages than on cultivated persons. He sneers at this without refuting it, as he should have done by showing how music has affected many men of genius. His views in regard to the vexed question as to whether music can express or arouse definite feelings are contained in the following lines: "The point of contact common to poetry and music lies in the excitement of moods." Music "wakens moods in the hearer, and, indeed, moods of very determinate coloring." A funeral march at a wedding would excite laughter, a frivolous galop at a funeral would be a scandal. "Now, the state of mind which the hearer receives from music he transfers back to it; he says, 'It expresses this or that mood.'". To complete the argument, Ambros agrees with Marx that in course of time music has become more and more *definite* in emotional expression.

Perhaps the most striking pages in this book are those (83–85) in which Ambros shows how Wagner's idea of a joint art-work of the future was anticipated by the Catholic Church, in whose cathedrals, adorned by plastic and pictorial arts, the poetic service, united with music and processions, has formed a combination of the arts which Wagner simply transferred to the stage. He might have added, that in "Parsifal" at Bayreuth these extremes meet, and church and theatre become one in a temple of art.

Eight Hours for Work. By John Rae. Macmillan & Co. 1894.

We lay this book down with a feeling of disappointment. The author's previous work, 'Contemporary Socialism,' was of a very meritorious character, and we supposed that the qualities he there displayed—accuracy in observation and impartiality in criticism—would make his treatment of the burning question of the length of the labor-day scientifically valuable. We may add that a hasty glance through these pages aroused very agreeable feelings concerning the possibility of a general shortening of the hours of labor. There appeared to be, at first sight, an array of facts and figures sufficient to convince the most sceptical; and although somewhat surprised at the existence of such conclusive evidence, we were very glad to accept it.

But upon a careful examination of the case for an eight-hours day, as here presented, we find that it breaks down completely; which, it may be observed, does not show that a case might not be made out if the evidence were properly brought forward. Instead of an impartial critic, Mr. Rae is here an earnest advocate and even a prejudiced partisan. He magnifies the instances where the eight-hours system has been introduced successfully, and minimizes those where it has failed. He quotes appreciatively the words of employers who favor the eight-hours day, and sneers at the opinions of those who oppose it. He ignores the effect of the trade-unions' policy of excluding workmen not of their number from opportunity to work at their trades, and seems to suppose that if the unions limit their working day to eight hours, this will tend to limit the hours of work for outside laborers, instead of tending in the opposite direction; and, what is most vexatious, he does not discriminate between direct evidence and "hearsay." He has undoubtedly collected a great deal of interesting matter, and has brought forward a number of instances, some of them very striking, where employers have found that a reduction of the working day to eight hours has been followed by an actual increase in production. But these facts are comparatively few in number, and for most of his proof Mr. Rae falls back upon opinion.

As it is of great importance that the public should not be deceived concerning what is possible in the direction of shortening the hours of labor, it may be worth while to point out specifically some of Mr. Rae's errors. He endeavors to show that the reduction of the working day in the textile industries to ten hours in 1847 caused an increased production, and he cites as proof the increase in the number of mills between 1850 and 1855. We have no doubt that as much was produced in the shorter hours as had been previously, but it is obviously fallacious to ignore the effect of free trade upon the cotton and woollen industries. This cause is enough of itself to explain the increased production. Mr. Rae states that many manufacturers are satisfied that they would produce more with an eight-hours day than with a longer one, but choose not to change because other employers are of a different opinion. This is not a sufficient reason for foregoing profit. After referring to cases where shorter hours were followed by increased product, Mr. Rae maintains that in the cases where shorter hours have been followed by decreased product there must be "something in the management of those mills which has prevented that natural effect from taking place." This is merely begging the question, and there are many instances of it. Mr. Rae forgets that if he explains away all the cases where the eight-hours experiment has failed, and accepts without investigation those where it is alleged to have succeeded, other writers may reverse the process. It is not properly argument to say that if the London gas-stokers had not been disturbed in their minds by the

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dock strike, and had done their best, they would have produced as much in eight hours as in twelve. This case shows, by the way, what practical difficulties lie in the way of enforcing the eight-hours day by legislation. It is the custom for these stokers to work an hour and rest an hour, so that an eight-hours day for them would mean only four hours' labor, and they are opposed to any such limitation of their employment.

It is evident that we cannot infer from the mere fact that as much is now produced with ten hours' labor as was formerly produced with twelve, that as much would be produced in eight hours as in ten. Such a mode of reasoning would quickly lead to a *reductio ad absurdum;* but Mr. Rae does not hesitate to reason in this way. He is so sure that he is right that no facts daunt him. He asserts that the working people of the continental countries are inferior to the English because the English have a shorter working-day; and when he is confronted with this country, where the hours are longer than in England, he unhesitatingly asserts that American workmen cannot be equal to those of England. In this connection he cites—Heaven save the mark!—the reports of the New York Labor Commissioner. He contends that as much would be produced with a universal eight-hours day as under the present system, but deplores the fact that the trade-unionists favor the shorter day because they think that less would be produced and more workmen therefore be needed. If the trade-unionists should act upon this belief, Mr. Rae admits that it would ruin the English manufacturers, and he candidly refers to testimony given before the recent Labor Commission, showing that the belief is acted upon. He is also much perplexed by the coexistence in Victoria of an eight-hours day and a multitude of unemployed laborers, ignoring the monopoly of employment which these unions have been able to secure.

Altogether, Mr. Rae appears to us to have displayed a rather remarkable degree of incompetence for such a labor as he has undertaken. His book will certainly convert no one who now believes the eight-hours day to be outside the field of legislation; and those who are undecided in their opinions will find little here to assist them in reaching a conclusion.

A History of the Papacy During the Period of the Reformation. Vol. V. The German Revolt. 1517–1527. By M. Creighton, D.D., Lord Bishop of Peterborough. Longmans, Green & Co. 1894.

When, about three years ago, Dr. Mandell Creighton, then professor of Ecclesiastical History at Cambridge, was made Bishop of Peterborough, it was natural that he should have been given up as lost to the cause of historical learning. At that time his great work had reached its fourth volume, but had not yet touched the period usually brought to our minds by the word Reformation. The four volumes might well have stood as they were as a valuable introduction to any study of the Lutheran period. Dr. Creighton has, however, happily disappointed expectation by going straight on with his plan. There is an interval of seven years between the publication of this volume and of the preceding one, but there is no break whatever in the continuity of the narrative.

The continuation of so considerable an undertaking in the midst of the novel duties of the administration of a great bishopric could be possible only to a man of great diligence and of the most systematic methods of work. The combination of scholarly and administrative functions has never been wholly to the advantage of the former. It must of necessity relegate scholarly work to fixed periods of short duration, and deprive it of that invaluable quality which comes from long and uninterrupted absorption. If historical writing were wholly the collection and arrangement of material, the disadvantages of this method would not be so great. One can do a vast amount of needful compilation in the intervals of executive work; but when it comes to presentation, then the qualities of comprehensiveness, of penetration with the subject, of proportion, and of comparison which make an historical work really great, have their turn.

It has seemed to us from the first, and this impression is strengthened by the present volume, that herein lay the principal lack in Dr. Creighton's work. There is abundant evidence of wide acquaintance with the original material and of diligent reading in modern authors. No one would be likely seriously to question the author's soundness, in the main, as to the general views of the papal policy. Yet, after reading, one has the feeling that it does not satisfy. There is a dryness in the presentation which suggests pigeon-holes. One can sometimes mark how whole chapters have been blocked out beforehand by headings and then filled in, as it were by the day. At such points one cannot avoid the feeling of overfulness which comes from reading an encyclopædia.

It is perhaps a necessary feature of this kind of composition that so much prominence should be given to individual names. It seems almost impossible for the author to pass over even a tolerably obscure person without giving a little biography of him—a habit which adds to the scrappy effect of the whole. On the other hand, we must approve from every point of view the practice of introducing extended discussions of leading documents, such as Luther's Theses, his great early pamphlets, the papal bulls, and the replies of German assemblies.

It is hard to compare any one with Ranke, and yet such comparison is challenged by every one who writes upon the history of the Reformation. Ranke's marvellous gift was to embody the results of vast research into a narrative which reads like one swiftly written essay, but leaves no manner of doubt as to its foundations. In spite of a skilful use of connecting phrases at the beginning of his paragraphs, Creighton's narrative seldom gives one this effect of completeness. His generalizations seem often commonplace and not well-founded. For example, it comes very easy to say, in comparing the candidature of Francis I. with that of Charles V., "Charles came of a German stock and knew German ways." If German stock was what the electors wished, there were plenty of princes better qualified than Charles; and it is clear that Charles's almost total ignorance of "German ways" was one of the chief obstacles to his success in dealing with the Protestant movement from first to last.

However much we may regret that the author has not chosen to devote himself to letters, and has thus put the highest excellence beyond his reach, still we must confess that he has given us a book which every student of the period must use. He has succeeded beyond most writers in keeping one side of the immensely complicated public life of the time—the papal—always in the foreground. The temptation to wander was perhaps greater in the present volume than in any previous one, but it has been well resisted. The result will be that this book must always remain a very useful supplement to all those other histories of the Reformation in which the papacy appears only as a side-issue.

An appendix of seventy closely printed pages gives very interesting selections from original documents, in illustration of many points discussed in the text.

Literary Associations of the English Lakes. By the Rev. H. D. Rawnsley, Honorary Canon of Carlyle. 2 vols. I. Cumberland, Keswick, and Southey's Country. II. Westmorland, Windermere, and the Haunts of Wordsworth. Macmillan & Co. 1894.

Canon Rawnsley has lived for fifteen years in the Lake District, and has kept his eyes open; he has revised Jenkinson's 'Guide to the English Lakes'; he is at home in the lives and works of the Lake poets; he has no system of criticism to set up and no new gospel to preach; he feels a healthy interest in his kind, particularly in such of them as have done credit to his part of the country; he is good-tempered and not exactingly brilliant. With these qualifications, which everybody will admit are considerable, Canon Rawnsley has prepared his 'Literary Associations of the English Lakes.'

The author's plan is to conduct his reader from one part of the Lake Region to another, illustrating every point of interest with an abundance of biography, reminiscence, apt quotation—what not. This plan is entirely methodical, though in continuous reading it becomes confusing at times. The same paths are not traversed oftener than is necessary, but the same persons appear again and again. Thoroughly familiar with the ground, Canon Rawnsley occasionally assumes the same familiarity on the part of his readers; but with the aid of the map he is always intelligible. His pace is uneven, of course. Sometimes he dismisses us with a rapid biographical summary; again he holds us to a long paragraph on a trifle. This is inseparable from his plan, but interferes with literary proportion. Yet the author has had literary effect in mind. He often pauses to ponder or to be eloquent; he is continually attempting to give the essayist's turn to his paragraphs; he has an eye to his transitions and his introductions. This rhetoric is occasionally tiresome. It may even worry the irascible into an impatient question whether they have here a guide or a lecturer before a parish literary club. But no self-considerate traveller quarrels with a little prosiness in his good-natured and well-informed friend from the vicinage. The defects to which we have just adverted are made worse by the canon's style. We shall not characterize this beyond suggesting that its traits come out with much distinctness whenever he happens to quote anything from Gray's 'Journal in the Lakes,' even if the quotation is only one line long.

In a word, Canon Rawnsley is struggling manfully with an insuperable difficulty. He wished to produce a new literary form—a compromise between the guide-book and the essay. Artistic success in such an attempt was impossible; but the canon has achieved another kind of success. His book is enough like a volume of essays to be read continuously with interest, whether one has ever visited the lakes or not. And, on the other hand, as a companion on a tour it will certainly prove so attractive and solidly useful as to remu-

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nerate the author in the gratitude of the intelligent traveller, and probably in harder coin as well. To facilitate use as a tourist's companion, the two volumes are separately indexed and sold separately, and the map (which is excellent) may be had with either.

BOOKS OF THE WEEK.

Abbott, Evelyn. Cicero. [Heroes of the Nations.] Putnams. $1.50.
A Catalogue of Books, Manuscripts, etc. Boston: Lee & Shepard. $1.50.
Adams, W. H. D. Child-life and Girlhood of Remarkable Women. E. P. Dutton & Co. $2.50.
American Slaves. Chicago: American Engraving Co.
Amicis, Edmondo de. Fortezza: Un Gran Giorno. W. R. Jenkins. 35 cents.
Ballou, M. M. The Pearl of India. Boston: Houghton, Mifflin & Co. $1.50.
Barber, Henry. British Family Names: Their Origin and Meaning. London: Elliot Stock.
Barrett, J. P. Electricity at the Columbian Exposition. Chicago: R. R. Donnelley & Sons.
Bass, Florence. Nature Stories for Young Readers. Animal Life. Boston: D. C. Heath & Co. 35 cents.
Beale, Prof. J. H., Jr. A Selection of Cases and Other Authorities upon Criminal Law. Cambridge: Harvard *Law Review* Publishing Association.
Bercy, Paul. Lectures Faciles pour L'Etude Français. W. R. Jenkins.
Bolton, Mrs. Sarah K. Famous Leaders among Men. T. Y. Crowell & Co. $1.50.
Bread from Stones: A New and Rational System of Land Fertilization. Philadelphia: A. J. Tafel. 25 cents.
Bridges, Robert. Nero. Part 2. London: George Bell & Sons; New York: Macmillan.
Bruce, Wallace. The Hudson. Edinburgh; Blackwood & Sons; New York: Bryant Union.
Bulfinch, Thomas. The Age of Fable. New ed. Boston: Lee & Shepard. $2.50.
Burnham, Clara L. Sweet Clover: A Romance of the White City. Boston: Houghton, Mifflin & Co. $1.25.
Catherwood, Mary H. The Chase of Saint-Castin, and Other Stories of the French in the New World. Boston: Houghton, Mifflin & Co. $1.25.
Clark, T. M. Architect, Owner and Builder before the Law. Macmillan. $3.
Conway, M. D. The Writings of Thomas Paine. Vol. II., 1779—1792. Putnams. $2.50.
Croquet, C. P. du. Le Français par la Conversation. W. R. Jenkins.
Cuyler, Rev. T. L. Christianity in the Home. Baker & Taylor Co.
Daudet, Alphonse. Le Petit Chose. W. R. Jenkins. 60 cents.
Delitzsch, Prof. Friedrich. Assyrisches Handwörterbuch. Erster Teil. Leipzig: J. C. Heinrichs.
Dubois, Félix. The Anarchist Peril. London: Unwin; New York: Scribners. $2.
Dufferin, Helen, Lady. Songs, Poems and Verses. 2d ed. London: Murray; New York: Scribners. $4.50.
Dunning, Charlotte. Upon a Cast. Harpers. 50 cents.
Earle, Mrs. Alice M. Costume of Colonial Times. Scribners. $1.25.
Earle, Mrs. Alice Morse. Diary of Anna Green Winslow, a Boston School Girl of 1771. Boston: Houghton, Mifflin & Co. $1.25.
Fontaine, C. Les Historiens Français du XIXe Siècle. W. R. Jenkins.
Foote, Mrs. Mary H. Cœur D'Alene. Boston: Houghton, Mifflin & Co. $1.25.
Forbes, Archibald. Czar and Sultan: The Adventures of a British Lad in the Russo-Turkish War of 1877-'78. Scribners. $2.
Froude, J. A. Life and Letters of Erasmus. Scribners. $2.50.
Gildersleeve, Prof. B. L., and Lodge, Prof. G. Gildersleeve's Latin Grammar. 3d ed. University Publishing Co.
Gorton, Dr. D. A. Neurasthenia; or, Nervous Exhaustion. Putnams. 50 cents.
Greely, Gen. A. W. Three Years of Arctic Service. New ed. Scribners. $5.
Green, Anna K. Miss Hurd: An Enigma. Putnams. 50 cents.
Grube's Bilder aus der Türkei. Maynard, Merrill & Co. 25 cents.
Hall, J. R. C. A Concise Anglo-Saxon Dictionary. London: Sonnenschein; New York: Macmillan. $4.50.
Hand-Book to the Canada Tariff (Revised). Toronto: C. W. Irwin.
Harris, Thomas. Three Periods of English Architecture. London: B. T. Batsford; New York: Scribners. $3.
Hazard, Caroline. Narragansett Ballads, with Songs and Lyrics. Boston: Houghton, Mifflin & Co. $1.
Hearn, Lafcadio. Glimpses of Unfamiliar Japan. 2 vols. Boston: Houghton, Mifflin & Co. $4.
Jones, Charlotte R. The Hypnotic Experiment of Dr. Reeves, and Other Stories. London: Bliss, Sands & Foster; New York: Brentanos. $1.
Life of Frances Power Cobbe. By Herself. 2 vols. Boston: Houghton, Mifflin & Co. $4.
Logie, Prof. Thomas. Halévy's L'Abbé Constantin. Boston: D. C. Heath & Co.
McCurdy, Prof. J. F. History, Prophecy and the Monuments. Vol. I. To the Downfall of Samaria. Macmillan. $3.
Medley, D. J. A Student's Manual of English Constitutional History. Oxford, Eng.: B. H. Blackwell.
Miller, Rev. J. R. The Building of Character. T. Y. Crowell & Co. $1.
Optic, Oliver. Brother against Brother. Boston: Lee & Shepard. $1.50.
Parker, Gilbert. The Trail of the Sword. Appletons. 50 cents.
Pemberton, Max. The Sea Wolves. Harpers. 50 cents.
Podmore, Frank. Apparitions and Thought-Transference. London: Walter Scott; New York: Scribners. $1.25.
Rolfe, J. C. The Lives of Cornelius Nepos. Boston: Allyn & Bacon.
Rollins, G. W. Preparatory French Reader. Boston: Allyn & Bacon.
Sanborn, F. B. Familiar Letters of Henry David Thoreau. Boston: Houghton, Mifflin & Co. $1.50.
Sanborn, Kate. Abandoning an Adopted Farm. Appletons.
Sayce, Prof. A. H. A Primer of Assyriology. F. H. Revell Co. 40 cents.
Skeat, Prof. W. W. Complete Works of Geoffrey Chaucer. Vol. 4. Oxford: Clarendon Press; New York: Macmillan. $4.
Small, E. W. The Earth: An Introduction to the Study of Inorganic Nature. [University Extension Series.] London: Methuen & Co.
Smith, Prof. G. A. The Historical Geography of the Holy Land. Armstrong. $6.
The Artificial Mother: A Marital Fantasy. Putnams. 75 cents.
The Dominion of Canada, with Newfoundland and an Excursion to Alaska. Leipzig: Karl Baedeker; New York: Scribners. $1.50.
The Encyclopædic Dictionary. Vol. I. A—Cre. Philadelphia: Syndicate Publishing Co.
Webb, H. L. The Telephone Hand-Book. Chicago: Electrician Publishing Co. $1.
Wiel, Althea. Venice. [Story of the Nations.] Putnams. $1.50.
Willey, Arthur. Amphioxus and the Ancestry of the Vertebrates. Macmillan. $2.50.
Williams, A. M. Studies in Folk Song and Popular Poetry. Boston: Houghton, Mifflin & Co. $1.50.
Wolseley, le Maréchal Vicomte. Le Déclin et la Chute de Napoléon. *3d ed. Paris: Paul Ollendorff.*

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